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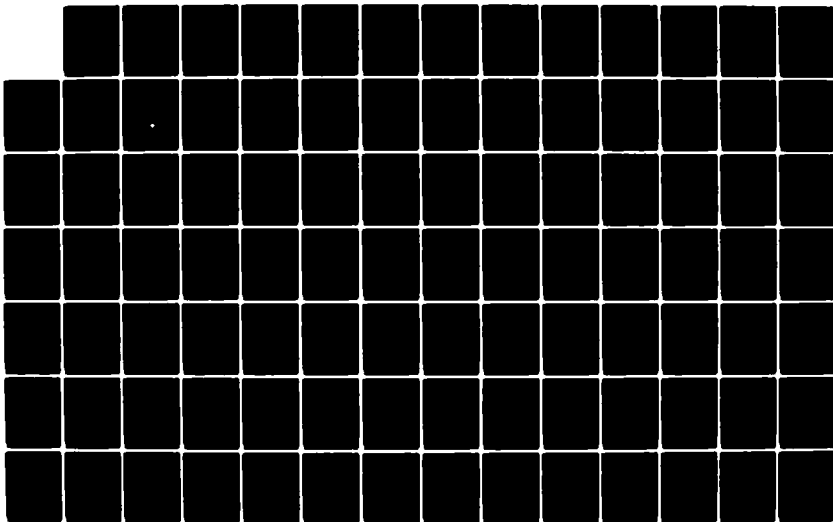
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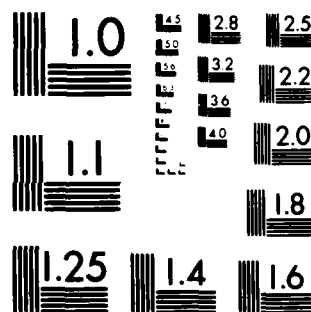
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Hispanic American Psychocultural Dispositions

Relevant to Personnel Management

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20. ABSTRACT (Continue on reverse side if necessary and identify by block number) Sponsored by the Office of Naval Research, this project involves the indepth, comparative study of five Hispanic American student samples: Puerto Ricans in San Juan and in New York, Cubans in Miami, and Mexican Americans in El Paso and Tempe. In the framework of a psychocultural analysis, these samples were compared with each other and with an Anglo American sample formed of comparable students from the East Coast (New York and Washington, D.C.). Each of the above six samples includes one hundred junior and senior high school students. (continued)		

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20. ABSTRACT (continued)

The Associative Group Analysis (AGA), the main instrument in these investigations, relies on the analysis of hundreds of thousands of free spontaneous reactions elicited from the selected samples through continued free associations to a broad variety of culturally dominant themes strategically chosen to represent the main domains of the study. This unstructured technique of in-depth psychocultural analysis was used to elicit new information on dominant perceptions and motivations relevant to recruitment, service satisfaction and retention.

In response to the frequently posed question, how similar or different are various Hispanic American culture groups (e.g., Puerto Ricans, Mexican Americans, etc.), these measures offer a new empirical base for grouping Hispanic Americans by their psychological similarities rather than by legalistic criteria irrelevant to management interest. The findings show a high level of acculturation to the U.S. cultural environment for most Hispanic American groups, particularly the Mexican Americans. In view of the broad diversity of the Hispanic American population, the results demonstrate that the psychologically important distinction is not between Anglo and Hispanic Americans but between the accultured versus the traditional populations.

The main body of findings show Anglo-Hispanic and inter-Hispanic similarities and differences on various subjects and key issues and domains relevant to career and service orientation. Images of the services, the Navy, and the Marine Corps show dominant trends of perceptions and evaluations including the amount of subjective attention given by the various regional groups to the military service as a career option. The ethnic images show how the Anglo and Hispanic American samples view themselves as well as each other including Hispanic Americans in general and such ethnic groups as Mexican Americans, Cubans, etc. in particular.

The findings underscore the exceptional importance of the domain of interpersonal relations to the Hispanic Americans in general and to the more traditional Hispanic samples, such as the San Juan group in particular. The intensity of interest directed toward warm interpersonal relations and the salience of socially relevant value considerations (e.g., understanding, respect, trust, loyalty, etc.) are particularly high by the San Juan Puerto Ricans and the Cuban students in Miami. The differences found between the more and less accultured Hispanic Americans have rich practical implications in the areas of communication, personnel management and counseling. The report contains general recommendations and extensive data which can be used along their implementation.

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HISPANIC AMERICAN PSYCHOCULTURAL DISPOSITIONS
RELEVANT TO PERSONNEL MANAGEMENT

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BACKGROUND AND PURPOSE OF RESEARCH:

The Increasing Role and Importance of Hispanic Americans in the U.S. Military

Since the conversion to an all-volunteer force, the armed services' ethnic composition has changed radically. Once only a small percentage, today Black, Hispanic, and Asian Americans make up as much as half of certain military units. To recruit and retain high quality personnel from the various ethnic groups, more must be known about their dominant psychological dispositions, their views of military service, their image of the Navy, and the motivational priorities which influence their career decisions.

Some of the leading "culturologists" such as David Riesman (1950), Edward T. Hall (1966), Alex Inkeles (1966), and Forbes (1969), have eloquently stated the need to sensitize our institutions and service organizations to the special needs and human dispositions of minority populations with cultural backgrounds different from the mainstream of our society.

The U.S. Navy and the Marine Corps have been in the forefront in developing personnel management policies which fit the new situation created by the change in ethnic composition of our military services. Yet the best intentions and the best programs are bound to encounter the difficulties which naturally arise from the hidden character of psychocultural differences.

In the case of Hispanic Americans, attention is often focused on the diversity of their foreign origin, their Spanish accent, or their darker skin color. These characteristics are almost irrelevant in personnel management aimed at improving communication, organizational climate, and job satisfaction. For effective personnel management it is important to identify the cultural views, attitudes, and value orientations of a particular cultural minority which differentiate them from the majority. There is a growing realization that unless these invisible human differences are recognized and addressed successfully, they can become sources of group tensions, dissatisfaction, low motivation, low morale and other problems that are undesirable from the angle of organizational effectiveness and management.

The investigations reported here were supported by management interests to learn more about the dominant perceptual and motivational dispositions characteristic of Hispanic Americans.

What We Already Know about Hispanic Americans

Hispanic Americans represent the largest minority in the U.S. characterized by a different language and culture. Migration patterns and population growth indicate that there soon will be more Hispanic Americans than Black Americans in this country.

The Hispanic American population stretches from the Atlantic to the Pacific Ocean. It is the fastest growing population, consisting of descendants of the old Spanish settlers as well as a continuous flow of immigrants from Central and South American countries. It includes Hispanic groups who maintain separate ethnic identities such as the large populations of Puerto Ricans, Mexican Americans, and Cubans. Millions speak only Spanish, and millions of others do not speak Spanish at all.

The size, the broad geographic dispersion and the diversity can easily create the impression that seeking useful generalizable knowledge about Hispanic Americans is a task of unmanageable proportions. The frequently conflicting research findings reported in recent reviews of the extensive research literature on Hispanic Americans (Lisansky, 1981), make this need for empirical clarification especially unequivocal.

The economic, educational, and occupational statistics generally available on the Hispanic American population of the United States are extensive in many details but fail to provide a coherent, timely picture along the main psychological dimensions which are the focus of the present investigations.

Although there are many success stories of individual Hispanic Americans, the statistics on educational achievement, high school drop out rate, participation in certain social services, unemployment, and average income show large scale inequities and handicaps. They result mainly from failures to overcome the consequences of differences in cultural dispositions. As the actual proportions of these human problems indicate, the need to bridge cultural differences, to sensitize organizations to the dominant human needs and cultural dispositions of their Hispanic American personnel, appears to be critical.

What We Need to Know About Hispanic Americans

Empirical clarification was sought to two basic questions concerning Hispanic American characteristics critical to military recruitment, job performance, and retention.

Although Mexican Americans, Puerto Ricans, Cubans, and Latin American immigrants are called "Hispanic Americans," the extent to which these people, who come from three very distinct regions, are similar in their psychological dispositions is a widely open question. It is naturally a central question in personnel management which must deal with psychocultural dispositions that interfere with what people see, think and do. As long as we do not know whether "Hispanic American" refers to a single homogeneous group or to three or four different ones, the question of how Hispanic Americans compare to Anglo Americans remains similarly meaningless. Using the new analytic capabilities offered by the Associative Group Analysis method, we hope to make a useful contribution in addressing first the most central question: What does the label Hispanic American mean in terms of characterizing Mexican Americans, Puerto Ricans, and Cubans? How do these three Hispanic groups compare to each other as well as to Anglo Americans?

The second set of questions deals more specifically with how the major Hispanic American groups vary in their perceptions and evaluations of key communication themes relevant to career and military service. How much agreement or disagreement exists among the various Hispanic American groups in broader domains of life such as social values? How do the Mexican Americans, Puerto Ricans, and Cubans compare in their perceptions and attitudes on these service relevant topics? How do they compare to Anglo Americans?

THE MAIN OBJECTIVES OF THE INVESTIGATIONS

The overall goal of the current research was to provide psychocultural information that would help personnel management attract high quality service personnel of Hispanic background, to communicate with them more effectively, and to enhance service motivation and satisfaction which would result in a high rate of reenlistment and retention.

The investigations involved a comparative in-depth analysis of Hispanic and Anglo American perceptions, attitudes, and frames of reference. There were three main objectives.

The first objective was to examine how similar or dissimilar the three main Hispanic American groups are to each other. What is their internal homogeneity and how do they compare to each other in terms of their overall cultural frames of reference? Also, how do the major Hispanic American groups compare with Anglo Americans of the same age, sex, and education?

The second objective was to provide timely information on specific images and attitudes of the Hispanic American regional groups on a broad variety of specific subjects, such as ethnic images, images of the Marine Corps, and other services. A more general objective was to identify the perceptual and motivational trends of the Hispanic and Anglo American samples in eight broader domains of service relevance. Both the specific and more general information categories offer new and timely comparative data useful in a variety of tasks from job counseling to the formulation of personnel policies adapted to the dominant dispositions of Hispanic servicemen.

The third objective was to make recommendations on a variety of management and service relevant questions regarding the use of the Spanish language, the use of networks of influence, the differential rank order of motivational priorities, the perceived advantages and disadvantages associated with a career in the military, to what extent the various Hispanic populations require different approaches in addressing service relevant subjects, and to what extent the Hispanic regional groups respond differently to dominant communication themes and appeals.

THE INVESTIGATIONS

An Indepth Study of Hispanic and Anglo American Regional Groups

The present research provided the opportunity to compare young Hispanic and Anglo Americans along subcultural and regional differences. Mexican Americans, Puerto Ricans, and Cubans could be compared with each other as well as with an Anglo American group. This framework allowed us to examine to what extent these groups differed from each other depending on their subcultural identity or region.

RESEARCH DESIGN, THE SAMPLES, AND DATA COLLECTION

Along our central objective to obtain solid empirical results on Hispanic psychocultural dispositions, their dominant parameters and nationwide distribution, we focused the investigations on three major Hispanic American groups: Mexican Americans, Puerto Ricans, and Cubans. To account for regional differences we used two Puerto Rican samples---one in San Juan and one in New York---and two Mexican American samples---one in El Paso, Texas, and the other in Tempe, Arizona. The Cubans were all tested in Miami. Since our primary interest was in the Hispanic Americans, we included only one Anglo American sample from the East Coast, New York and Washington, D. C., to provide a useful reference point.

Each sample included 100 male high school students drawn from the junior and senior classes. Although these six samples offer a solid base for systematic comparison, certain characteristics of these samples such as the fact that they were all males and were all high school students, could raise some doubts as to whether the findings presented may be generalizable. Therefore, it would be useful to compare these findings with those of a separate, independent study which was based on the testing of seven regional Hispanic American samples composed of adult respondents, both male and female.

Table 1 shows a regional breakdown of the student samples tested in the present study and the adult samples tested in a previous study under the sponsorship of the National Institute of Mental Health. The size of the adult samples included similarly 100 subjects (50 males and 50 females). One-fourth of these subjects were active users of mental health services and the others potential service users, with the latter being family members and friends of the former. The active users were people involved primarily in socially and educationally oriented programs.

Table 1

Samples of Hispanic and Anglo American Respondents

Group	Hispanic Americans					Anglo Americans	
	Puerto Ricans		Cubans	Mexicans			
	Puerto Rico	New York	Miami	El Paso	Tempe	East Coast	
Student Sample	100	100	100	100	100	100	
Adult Sample	100	100	100	100	L. A. 100	New York 100	L. A. 100

Rather than aiming at a sort of statistical representativeness of all Mexican American or Puerto Ricans, it was our strategy to use comparable samples which are culturally representative, that is, samples composed of specified groups of Hispanics or Anglos who identify themselves as such and are products of the locally characteristic processes of socialization or enculturation. By applying the same criteria in the selection of matching samples and by using similar procedures of recruitment at the five sites we formed comparable cultural samples of similar composition by age, sex, and other relevant characteristics so that their differences in perceptions and evaluations could be explained mainly by their ethnic/cultural background: Mexican American, Puerto Rican, Cuban, or Anglo American.

The data collection involved the administration of the Associative Group Analysis (AGA) method to the selected Hispanic and Anglo American samples. This method does not involve asking for people's opinions or judgments. AGA is a nondirective, inferential research technique by which people's images and meanings are reconstructed from the distribution of their free word associations. Spontaneous responses to selected stimulus themes are elicited from members of cultural samples (N=100) comparable on such sociodemographic characteristics as age, sex, educational background, etc. Based on several hundred responses to particular stimulus themes like DISCIPLINE or NAVY, the analysis shows how members of a particular group view and understand such themes. Based on several hundred thousand responses to a large number of strategically selected stimulus themes, the analysis can show the dominant trends in the group's perceptions and evaluations, and can be used to identify the main dimensions of the group's frame of reference.

Since the use of culturally salient domains and stimulus themes is an essential requirement in the comparative culture analysis, usually the first task is to select stimulus themes that would represent each group's priorities and dominant concerns. In the present case this task could be

Table 2

COMPARATIVE ANALYSIS OF MEXICAN AMERICAN PUERTO RICAN, CUBAN
AND ANGLO AMERICAN PSYCHOCULTURAL DISPOSITIONS

STIMULUS LIST

ETHNIC IMAGES

Anglo Americans/Angloamericanos
Black Americans/Negroamericanos
Hispanic Americans/Hispanoamericanos
Mexican Americans/Mexicanoamericanos
Cubans/Cubanos
Puerto Ricans/Puertoriquenos

SOCIAL IMAGES

me/yo
your first name/su primer nombre
man/hombre
person/persona
people/gente
friends/amigas
family/familia

SOCIAL VALUES

friendship/amistad
understanding/compreension
love/amor
trust/confianza
respect/respecto
dignity/dignidad

CAREER ORIENTATION

work/trabajo
enlistment/alistar
career/carrera
money/dinero
advancement/avance
education/educacion

ACHIEVEMENT MOTIVATION

duty/obligacion
capability/capacidad
achievement/logro
success/exito
pride/orgullo
ambition/ambicion

LEADERSHIP VALUES

boss/jefe
commander/comandante
authority/autoridad
discipline/disciplina
obedience/obedencia
order/orden

MILITARY SERVICE

military service/servico militar
the Navy/el Navy
military career/carrera militar
the Army/el Ejercito
the Marine Corps/el Marine Corps
the Armed Forces/Fuerza Armadas

LEISURE TIME

entertainment/entretenimiento
joy, pleasure/alegria
togetherness/convivencia
sex/sexo
girlfriend/amiga
travel/viajar

GOALS

need/necesidad
want/desear
life goals/metast de la vida
future/futuro
problems/problemas

GOVERNMENT

nation/nacion
society/sociedad
community/comunidad
patriotism/patriotismo
government/gobierno
United States/Estados Unidos

omitted since our previous studies conducted with Hispanic American samples provided the necessary data base for the selection of culturally dominant themes.

The data collection was organized at each of the five research sites by the research directors, who were Hispanic professionals. They introduced the research, provided the instructions, and administered the association task in the respondents' native language. Sixty stimulus themes (see Table 2) were administered to the 600 respondents. The association tasks were performed in group sessions in the preferred language of the subjects. Each subject was given a pile of randomly ordered cards, each card showing one stimulus theme. Subjects were asked to write their free associations for one minute to each card. Following this task, the subjects completed a background questionnaire. This questionnaire was used to assess relevant economic, social, and demographic characteristics of the groups. The entire testing procedure required approximately two hours.

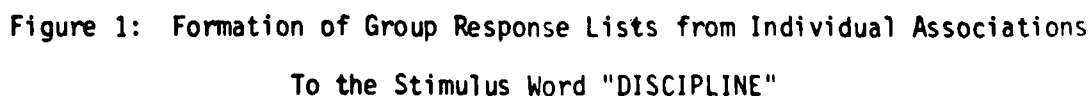
THE ASSOCIATIVE GROUP ANALYSIS: An Unstructured, Inferential Method of Comparative Assessment

The Associative Group Analysis (AGA) technique used in these investigations aims at the reconstruction of people's subjective images and meanings by their dominant perceptual and affective components. Following a tradition of leading psychologists (Charles Osgood, 1957; George Miller, 1967; Harry Triandis, 1972), AGA approaches the hidden but powerful psychocultural dispositions or "subjective culture" through the study of psychological meanings.

Inferences about the images and meanings held by selected groups (Szalay and Deese, 1978) are drawn from the distribution of their free word associations. Responses produced by members of a culturally representative group (e.g., 100 students) to a particular stimulus theme (e.g., DISCIPLINE) in multiple-response, free association tasks provide an in-depth description of how the group is collectively predisposed to perceive and evaluate the subject at hand. This special use of word associations follows the theoretical orientation initiated by the pioneering work of Noble (1952) and Deese (1962). As described in the monograph Subjective Meaning and Culture (Szalay and Deese, 1978), the Associative Group Analysis reconstructs the subjective images and meanings of selected themes (e.g., DRUG) as seen by a particular social or cultural group from the distribution of their free associations. AGA has been extensively tested and used in a variety of investigations over the last twenty years (see list of publications in Appendix II).

In agreement with the theoretical position of Charles Osgood (1957), images and meanings are conceived as "multicomponential." In simple language we may say that an individual's mental image of DRUG goes beyond its denotation or referent (i.e., a substance with physiological effects); it includes other important elements such as hope for cure, fear of side

The people who participate in these free verbal association tasks are given sets of randomly ordered cards (Figure 1), each carrying twelve occurrences of one of the stimulus themes in their native language. They are instructed to write on each line any response that occurs to them in the context of the stimulus word and are allowed one minute to fill in each card. The association task produces a large quantity of responses; on the average, six to seven associations are produced by the subjects to each stimulus word. Scores are assigned to these associations on the basis of frequency and rank in the individual response sequence.



Response Distributions: A Proportionate Representation of Shared Perceptions and Evaluations

The Associative Group Analysis relies on the distribution of all shared responses that members of a particular cultural sample produce in response to a particular stimulus theme. A series of validation experiments have supported the central assumption of this approach (Szalay, Windle, and Lysne 1970; Szalay, Lysne, and Bryson 1972; Szalay and Bryson 1974): that the responses offer mosaic elements of the group's subjective representation or meaning of the stimulus theme.

In the numerous reactions elicited to a particular word theme the high frequency responses indicate important mosaic elements of the group's subjective image; the less frequent responses indicate less important ones. For example, in Table 3 the responses of Anglo American and San Juan Puerto Rican students to DISCIPLINE convey the respondents' subjective meaning and evaluation of discipline. Although these lists are too lengthy and detailed to convey a clear overall picture, even a brief visual inspection reveals some broad trends. The students from Puerto Rico (San Juan) think more in terms of positive social values: "order," "respect," "obedience," etc. To the Anglo American students DISCIPLINE has a stronger military connotation: "Army," "Marines."

Whether the stimulus theme is DISCIPLINE or MARINE CORPS the distribution of spontaneous responses provides an empirical basis for reconstructing each group's salient perceptions and attitudes. Since the number and diversity of responses make a quick identification of the dominant response trends difficult, several analytic procedures have been developed to extract the relevant information.

Table 3

Comparison of Most Frequent Associations from Two Culture Groups

Responses to Stimulus Theme DISCIPLINE			
Anglo American Students		Puerto Rican Students	
Response	Score	Response	Score
Army	75	order	171
school	70	respectful	84
Marines	58	obedience	62
military	53	educate, ion	59
strictness	53	good	53
parents	51	Army	48
obedience	44	school	46
good	41	behavior	42
father	40	tranquility	40
teacher	39	conduct	37
Total Scores	524		642

Content Analysis: Identification of Main Perceptual Components

The top responses to DISCIPLINE readily reveal that the Puerto Rican students from San Juan view discipline less in a narrow military context but more as a general human value. The task of reconstructing the dominant perceptions and evaluations according to their subjective salience requires a more systematic approach. A content analysis, based on categorization of the responses, is used to identify all the salient perceptual and attitudinal trends. This procedure is discussed briefly in Appendix II (pp. 5-7) and some of the results are illustrated in the following tables.

One cluster of related reactions deals with responses that show, for instance, to what extent DISCIPLINE involves punishment in the minds of these two groups.

<u>PUNISHMENT, GROUNDED</u>		<u>Anglo Americans</u>	<u>Puerto Ricans</u>
jail		15	-
punish,ment	castigo	36	6
restricted,ion		12	-
ground,ed		13	-
whip		13	-
beat		11	-
		<u>101</u>	<u>6</u>

The stronger emphasis placed on punitive measures is consistent with the generally more negative evaluation of DISCIPLINE by the Anglo American sample.

To the San Juan based Puerto Ricans DISCIPLINE appears more as a matter of correct conduct and behavior, as suggested by another cluster of responses:

<u>LAWS, RULES, BEHAVIOR</u>		<u>Anglo Americans</u>	<u>Puerto Ricans</u>
act,ion		11	-
behavior	comportamiento	-	42
norms	normas	-	11
orders		11	-
rules	reglas	10	27
mandate	mandato	-	16
law,s	leyes	-	18
moral	moral	-	22
value,s	valor,es	-	22
pride		9	-
manners	modales	-	10
maturity	madurez	-	11
conduct	conducta	-	37
		<u>41</u>	<u>216</u>

By using eight to twelve main clusters in the content analysis, the extensive diversity of specific responses can usually be reduced to a smaller number of main perceptual and attitudinal components which offer a faithful reproduction of the group's subjective view, or subjective representation of a particular subject such as DISCIPLINE.

Table 4

Content Analysis Revealing Main Components
of Perception and Evaluation of DISCIPLINE
for Anglo Americans and San Juan Puerto Ricans

Main Components of DISCIPLINE	Percent of Total Score	
	Anglo Americans	Puerto Ricans
OBEDIENCE, RESPECT	7	15
FAMILY, FATHER, HOME	12	5
SCHOOL, TEACHER	11	11
MILITARY, ARMY, POLICE	20	9
PUNISHMENT, GROUNDED	8	0
GOOD, NECESSARY	7	14
BAD, HARD, STRICT	13	3
CONTROL, ORDER, STRONG	7	16
PEOPLE, SELF	6	3
LAWS, RULES, BEHAVIOR	3	18
WORK, SPORTS	3	3
MISCELLANEOUS	2	3
Total Scores	1192	1229

The response clusters and their varying saliences show those hidden but important differences which characterize the subjective meaning of DISCIPLINE as understood by the groups compared. In the present case the San Juan Puerto Ricans, for instance, show a much more positive view of DISCIPLINE. Their emphasis on proper behavior and conduct is consistent with their attention given to school, work, and military life. The salient Anglo American response trends show that they have a more military oriented view of discipline, emphasizing punitive functions in contrast to the Puerto Ricans who view discipline predominantly as "good," "important," and as a source of "order," and "tranquility."

As empirical investigations have shown, the dominant views, perceptions, and attitudes are of considerable importance since they influence how people understand communications and how they are likely to view and react to certain situations.

The content analysis approach illustrated above offers a simple method for identifying these dominant perceptual and attitudinal dispositions of which people are mostly unaware. Naturally, the less people are aware of such dispositions, the less they realize that people of different backgrounds are predisposed to construe subjects (e.g., DISCIPLINE) differently and the more they are inclined to believe that their own views are universal. The deep fallacy of this assumption is at the core of countless misunderstandings, management problems, and conflict situations.

The content analysis approach, which includes judgments in the clustering decisions, involves a certain degree of subjectivity. Beyond adapting several measures to standardize this process and keep subjective biases to a minimum, we have presented the extensive tables throughout the report so the reader has the opportunity to evaluate the clustering decisions critically. Most of the findings presented in this report come from the content analysis and categorizations of all the reactions produced by the six groups to the subject themes used in this study.

The cultural meaning of themes like DISCIPLINE tie in closely with the meaning of other themes such as ORDER and AUTHORITY. As the findings show Anglo Americans perceive and construe these themes with similar reservations, that is, they are viewed as sources of control which infringe upon individual freedom and autonomy. In partial contrast, the traditional Hispanic Americans view them consistently more positively as sources of peace and happiness, as instrumental to success and as expressions of respect and intelligence. These dominant trends in perceptions and evaluations, observed across many individual themes, are used to identify main cultural perspectives which constitute the main parameters of the groups' subjective representation of reality, their frame of reference.

Dominance Scores: The Measures of Subjective Importance

The total score of all responses produced to a particular subject theme like DISCIPLINE reveals the subjective importance, or dominance, of that theme to each of the groups compared. These dominance scores are shown at the bottom of the summary percentage tables. In the case of DISCIPLINE (Table 4) the Puerto Rican group scored somewhat higher (1229) than the Anglo Americans (1192) indicating that DISCIPLINE is somewhat a more important and meaningful subject to the Puerto Rican students than to the Anglo Americans. In general, the dominance scores shown throughout the second part of the report deserve attention in view of their potential to offer empirically based information on how the subjective importance varies on subjects like DISCIPLINE for the groups compared.

The capability to measure subjective importance offers a new opportunity to trace one aspect of the acculturation process, by which Hispanic American groups from various geographic regions become more similar to the Anglo Americans in their priorities. The main dimension in which this similarity is measured is perceptual/attitudinal.

Similarities and Differences: The Measure of Psychocultural Distance

The measure of psychocultural distance is based on the central assumption that the distribution of several hundred responses elicited from a cultural sample in the context of one particular stimulus theme describes in detail and depth how that particular group perceives and evaluates that particular theme. A comparison, that is, the calculation of the similarities or distances between the response distributions obtained from two groups to the same stimulus theme offers an opportunity to measure their similarities on that particular theme as well as on hundreds of others. The more two groups agree in their high frequency responses and at the same time, the more their low frequency responses are the same, the more we can assume that they view the theme or subject in a similar way. Contrarily, the more the high frequency responses of one group are low frequency responses of the other group or are not even mentioned, the greater is the distance between the two groups in their perceptions and evaluations of the particular theme in question. The measure of psychocultural distance will be discussed in more detail in the following section of our presentation.

THE MAIN FINDINGS

PART I. SIMILARITY RELATIONS BASED ON PSYCHOCULTURAL DISTANCE

THE DIVERSITY OF HISPANIC AMERICANS, THEIR SIMILARITY WITH ANGLO AMERICANS

Do Hispanics really view the world differently than Anglos? They do speak a different language. They frequently have a darker complexion, but do they actually perceive and construe the world differently? Are there important psychological differences between them and other cultures? If there are, what do such differences entail?

As leading anthropologists observe, different cultural environments produce deep psychological dispositions to view and construe the world in frequently vastly different ways. How we view the world is a characteristically private matter, inaccessible to others. How then could we know how much we share within our own culture and how much we differ from others? How can we ascertain whether culture as a psychological reality is factual or imaginary?

Scholars with extensive experiences in other cultures are convinced that culture "...is a mold in which we are all cast, and it controls our daily lives in many unsuspected ways...many of which are outside our awareness and therefore beyond conscious control of the individual" (E. T. Hall, 1966). Others, with less experience, prefer to ignore culture, tacitly or explicitly. While one frequent problem is the lack of experience, another is the difficulty inherent in the empirical assessment of these deep psychocultural dispositions, dominant perceptions, and motivations which influence peoples' views and behavior without their conscious awareness.

Similarities and Differences in Subjective Views, Culturally Characteristic Representations of the Environment

Since the following findings present empirical data bearing directly on this question, which is as open as it is consequential, it is important that the reader can critically evaluate this information by understanding its nature and origin. The reader is encouraged to take a close look at Appendix II in order to gain a better understanding of the following results on psychocultural distance.

As previously discussed, the Associative Group Analysis method elicits hundreds of thousands of responses through word association tasks. A review of the responses to a specific theme will readily reveal that these response distributions are group specific and filled with details characteristic of the background and experiences of each particular group. Each and every response informs us of a mosaic element characteristic of the group's subjective image or understanding of the particular stimulus theme. The importance of each of these mosaic pieces in the group's subjective view is indicated by the response score. These group response lists give us a

detailed description of the group's image through a proportionate reproduction of all of its salient mosaic elements. These extensive reproductions of the group's subjective views and meanings provide us with an empirical basis for comparing groups, for gauging the similarities and differences of their subjective views with regard to any number of selected themes. Pearson's product moment correlation (r) offers a numerical expression.

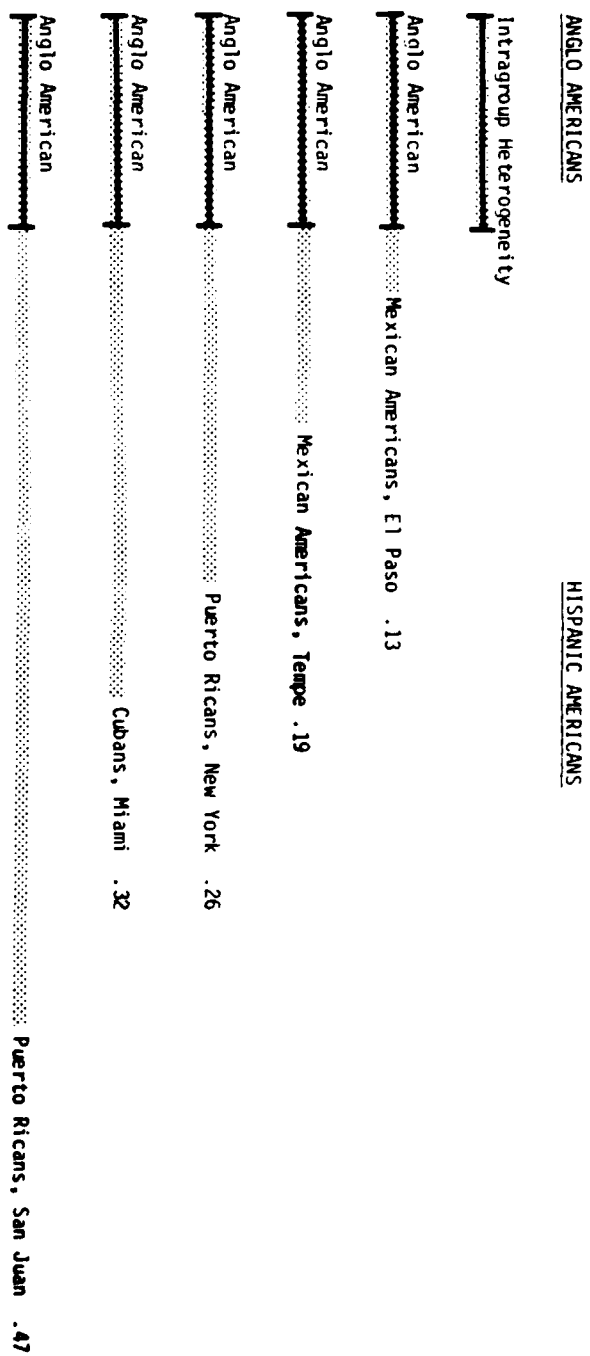
The following results on the similarities and differences of various Hispanic (e.g., Mexican, Cuban, and Puerto Rican) and Anglo American population samples are based on the systematic, computer assisted evaluations of hundreds of such response distributions strategically selected to represent the dominant parameters of culturally characteristic views.

The indepth study of world views, belief systems and their similarities and differences poses naturally a host of theoretical and methodological questions. While some of these may fall beyond our present, immediate topic, they have been addressed in a variety of publications, some of which may bear on the reader's interest. The representational theory of cognitive/behavioral organization underlying our analytic approach to subjective culture and cultural distance has been outlined in a recent article in the American Anthropologist (Szalay and Maday, 1983). It conceives people's subjective view of the universe as a system of perceptual/semantic representation built of subjective images and meanings of dominant themes, ideas learned in the framework of their culture to understand their environment and to cope with it successfully.

To arrive at broadly based generalizable findings about the psychocultural similarities or differences between the Hispanic American regional groups and their relationship to the Anglo American sample, we have calculated average distances measured across all the stimulus subjects used in the representation of the ten domains explored in this study. The average coefficient values shown in the following rely on the distributions of tens of thousands of free, spontaneous reactions.

The use of the AGA method to reconstruct or map such systems along the dominant parameters of their organization through the use of free word associations has been outlined in an article in Current Anthropology (Szalay and Maday, 1973) and later in a separate monograph, Subjective Meaning and Culture: An Assessment Through Word Associations (Szalay, Deese, 1978). The use of this approach in the measurement of cultural distance along three main dimensions of cognitive/behavioral organization has been elaborated originally in the Journal of Personality and Social Psychology (Szalay and Bryson, 1973). Its application in the indepth study of cultural and ideological belief systems has been described and illustrated in a recent article in the American Political Science Review (Szalay and Kelly, 1982).

DISTANCE BETWEEN ANGLO AMERICAN AND HISPANIC AMERICAN STUDENTS



Distance (including intragroup heterogeneity) = $1 - r$ (coefficient of similarity)
 Distance is conceived to include the intragroup heterogeneity = $1 - r$ (coefficient of similarity)
 which was found to vary around the value of .1.

Figure 2

Distance measures obtained at the level of single subjects (e.g., DISCIPLINE) are based on an average of 500 to 600 reactions from each regional sample. Distance measures obtained at the domain level are based on an average of 3,000 reactions per group. The overall coefficients shown in the following few tables are based on approximately 30,000 associations per group. Since the coefficient used for finding numerical expression is Pearson's product moment correlation, the mean coefficient values have been calculated by using Z-transformation. The overall distances ($1 - r$) were calculated by mean correlations across all the responses given to all the 60 stimulus themes used in this particular study.

Distances Between Hispanic Americans and Anglo Americans

Probably the first, most natural question to ask is how the various Hispanic American samples compare to the Anglo American sample. Is there a sizable distance? Does the distance vary depending on which particular Hispanic sample---Mexican American, Puerto Rican or Cuban---is involved in the comparison?

The results presented in Figure 2 show the distances reflected by the coefficient of psychocultural distance. The Anglo American sample is shown on the left side of the graph. Since each group has a certain natural heterogeneity and this is a part of the distance measured, the following figures include internal heterogeneity in the visual presentation.

To get a measure of internal heterogeneity the Anglo American group was split randomly into two subgroups of equal size and then their distance was calculated. Similar results were obtained in previous investigations when the same group was tested twice and their reactions compared. As the findings presented later on intragroup heterogeneity show, the values vary from culture group to culture group. The value 0.1 shown in Figure 2 is essentially the mean coefficient found for Anglo, Mexican American, and Puerto Rican groups in this investigation.

As Figure 2 indicates, the Hispanic American groups are widely spread showing various degrees of acculturation. The Mexican American and the New York Puerto Rican students show a close approximation to the Anglo American students. The Puerto Rican students from San Juan are the furthest away from the Anglo Americans. They appear to be little affected by the U.S. American culture. The Cuban students in Miami occupy an intermediary position between the above two groups of highly acculturated and little acculturated Hispanic samples. Cubans in Miami were somewhat more distant (.32) than the Mexican American groups and the Puerto Ricans in San Juan have shown the largest distance (.47).

In comparison with the Anglo American student group, the two Mexican American groups (Figure 3) were found to be about as similar to the Anglo Americans (.13, .19) as they were similar to each other (.20). This relatively small Mexican American-Anglo American distance shows with considerable consistency the high level of acculturation of the Mexican American groups to the American society.

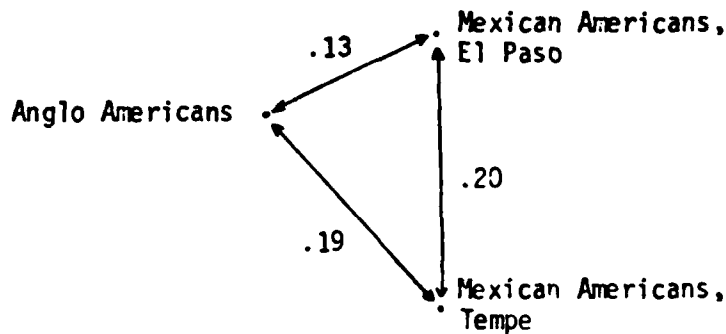


Figure 3. Distances between Anglo and Mexican American Groups

The importance of the acculturation process becomes similarly obvious when we compare the distances of the other Hispanic American groups from the Anglo American group. The New York Puerto Ricans were also found to be highly acculturated: their distance from the Anglo American group was .26. As the results in Figure 4 indicate, the Puerto Rican group in New York was closer to Anglo Americans (.26) than to Puerto Ricans tested in San Juan (.47). Actually, the Puerto Rican students in New York were found to be much further away from the Puerto Rican students in San Juan than from the Anglo American students in New York.

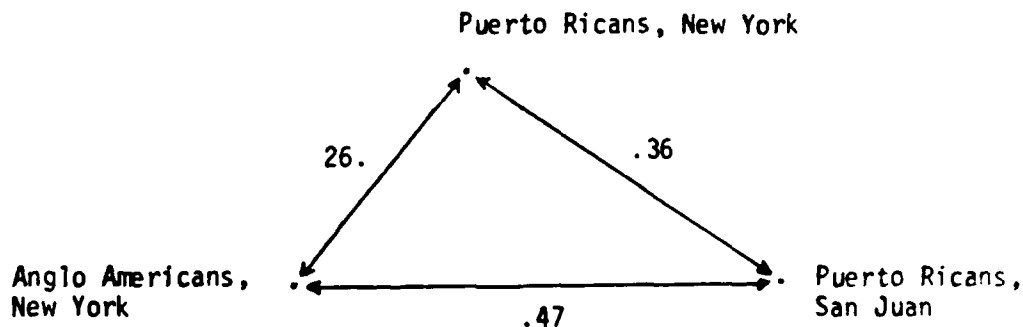


Figure 4. Distances between Anglo American and Puerto Rican Groups

Acculturation is conceptualized as a process by which people who come from a different country or culture gradually adapt to the views and values of the host culture; however, the process of growing similar to the host culture could not occur without eventually increasing the distance from the native cultural environment. The Puerto Rican students from New York, in a progressed stage of acculturation, show more similarity with people in the new environment than with people in the original cultural environment.

It is tempting to think of acculturation as a linear process of progressive adaptation moving toward zero distance from the new cultural environment, absorbing elements of his new environment at the same rate as he gradually modifies or eliminates old views and attitudes which were part of his original culture. Figure 4 makes it clear, however, that the New York based Puerto Rican group does not follow a direct linear transition from the traditional Puerto Rican environment to the Anglo American environment or New York. While this group does progress toward the Anglo American group, at the same time it also moves sideways. This indicates that acculturation is not merely a simple gradual substitution of Hispanic American with Anglo American perceptions and evaluations, but that it results in the development of views and attitudes which are new and to a certain degree different from both cultures. This suggests that while the Puerto Ricans in New York are nearly as far away from their Puerto Rican brothers in San Juan as the Anglo Americans on the East Coast are from the San Juan sample, the New York Puerto Ricans are still separated by a rather sizable distance from the Anglo Americans.

Extension of the Comparison to Examine Generalizability

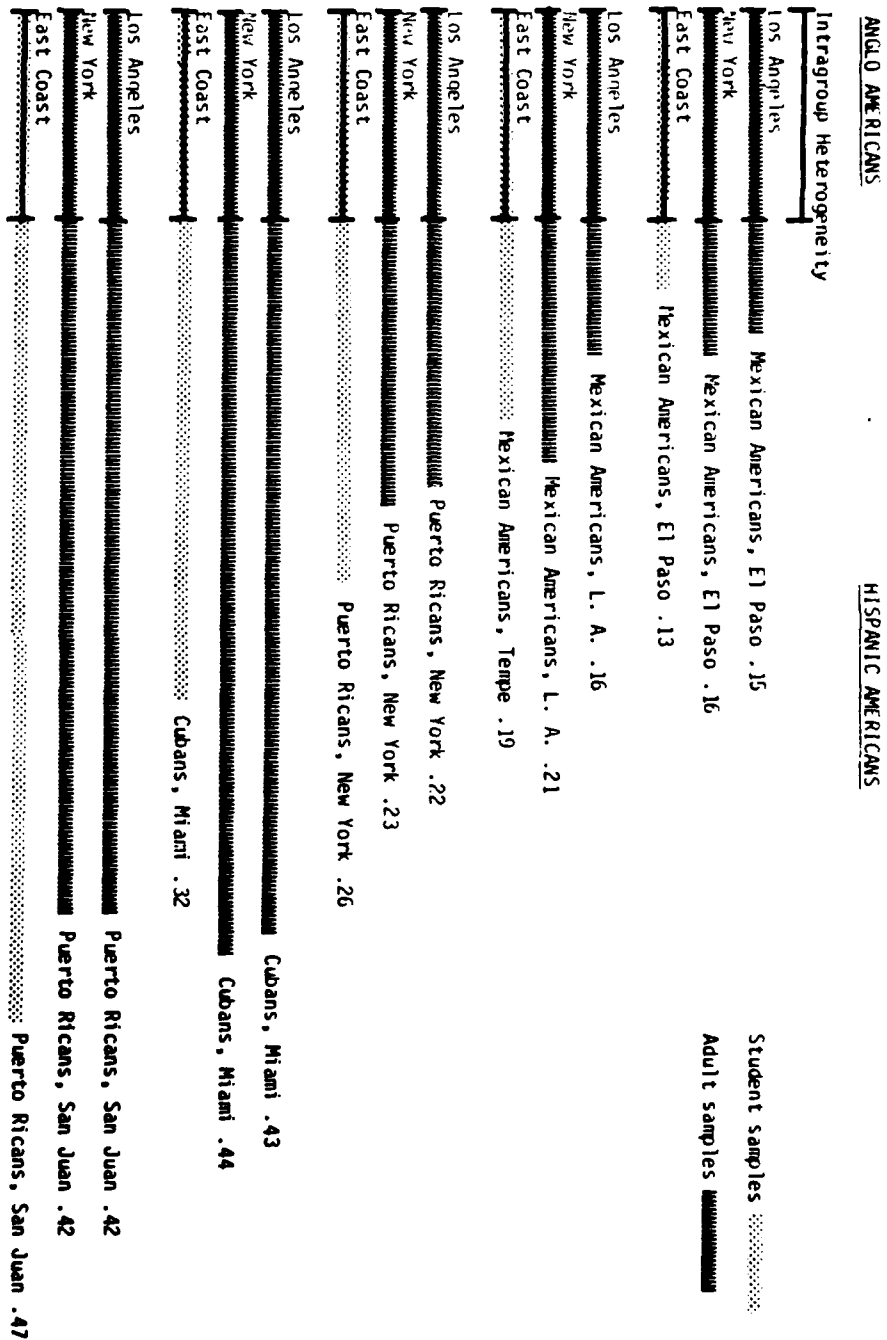
The high degree of similarity of some Hispanic American groups (Mexican Americans) with the Anglo Americans, contrasted with the sizable differences observed in the case of others, (San Juan Puerto Ricans) is a new and unexpected finding in this and our NIMH study. Earlier studies based predominantly on Puerto Ricans and other little acculturated Hispanic American samples (Szalay and Bryson 1973; Szalay, Bryson, and West, 1976; Szalay and Maday 1983) showed consistently large cultural distances between Hispanics and Anglo Americans. The small distances found between the Anglo and Mexican Americans in the present study suggest a high degree of acculturation of these Mexican American students to the U.S. American environment.

In view of the relatively small number of samples one has to be careful to draw broad generalizations. It is important to search for explanations based on certain social attributes or conditions of these samples which could shed light on the findings showing the high level of acculturation of the Mexican American samples.

In this context, it is particularly fortunate that our comparable study based on five Hispanic American and two Anglo American regional adult samples was recently completed. The adult samples shown in Table 1 were selected on the basis of a similar design and offer a valuable opportunity for comparison. Our present findings on students can be compared with the findings obtained independently on adult samples from the same or comparable locations.

To facilitate this comparison the distances obtained on the adult samples are shown in the following graphs parallel to those obtained in the present study on student samples. In Figure 5 the distances between the Hispanic and Anglo American adult samples are shown by barred lines, while the distances between the Hispanic and Anglo American student samples are shown by dotted lines.

DISTANCE BETWEEN ANGLO AMERICAN AND HISPANIC AMERICAN GROUPS



Distance (including intragroup heterogeneity) = $1 - r$ (coefficient of similarity)
 Distance is conceived to include the intragroup heterogeneity measured by split half method,
 which was found to vary around the value of .1.

Figure 5

The results of these two parallel investigations show similar trends with regard to acculturation. All four Mexican-Anglo American comparisons of adult samples produced low cultural distances essentially of the same order and magnitude as those obtained on the two Mexican American and the Anglo American student samples used in our study.

While practically all Mexican American student and adult samples showed rather high degrees of similarity with the Anglo Americans, the comparison of the adult and student samples produced more observable differences in the case of the two other Hispanic American populations, the Cubans and the San Juan Puerto Ricans.

In the case of the Cubans, the students show a much closer similarity with the Anglo students, than do the adults. This may be rather readily explicable because these students were brought up to a greater extent in the U.S. American cultural environment, by which they are apparently more influenced than their parents who represent predominantly emigrees who left Cuba following the establishment of Fidel Castro's dictatorship. As has been well established, acculturation progresses faster during youth and adolescence than in the case of adults.

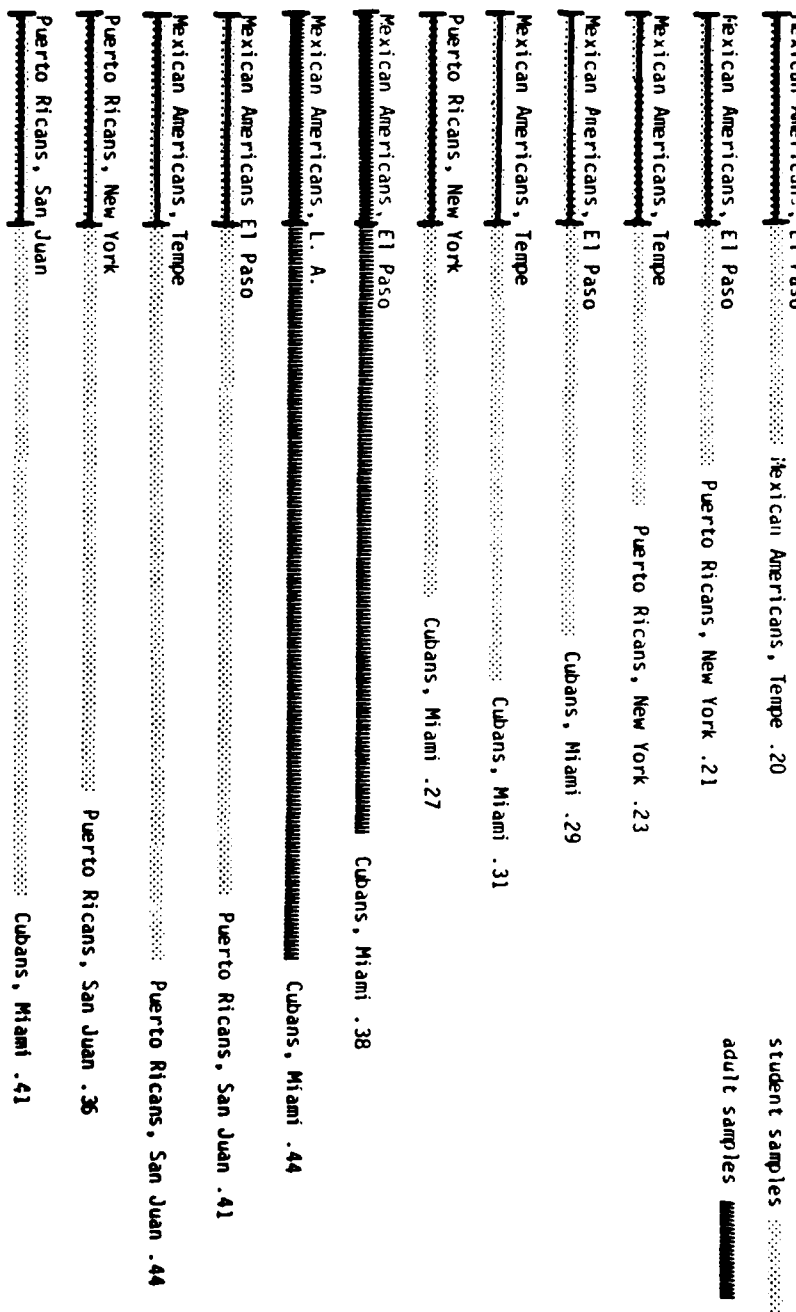
In the case of the San Juan groups we observe a greater distance between the student samples than in the comparison of the adults. One possible explanation is that since our NIMH study involved the users of mental health services it is likely that the adult sample from San Juan consisted of more acculturated Puerto Ricans adults, for it has been repeatedly stated that in the case of the more traditional cultures, the cosmopolitan and modernized strata of the population are more likely to rely on mental health services than the traditional strata of the population.

Distances Between Hispanic Americans: Mexican Americans, Puerto Ricans, and Cubans

The distances measured between the Hispanic American samples are shown in Figure 6. The results reveal two major clusters: groups with small cultural distances, and groups with large cultural distances. The first involves the Hispanic American groups found previously to be close to the Anglo Americans, groups we have characterized as highly acculturated to the U.S. environment. Since these groups were found to be similar to the Anglo Americans, it is not surprising that they are close to each other as well. Even within this cluster there are two subclusters. The most acculturated Mexican Americans and Puerto Ricans in New York are the closest to each other while the Cubans from Miami show a somewhat greater distance.

The second main cluster involves the comparisons of highly acculturated groups with the more traditional, little acculturated Puerto Rican students from San Juan. All these comparisons show large cultural distances and underscore the previous findings. They support as a major conclusion that the main differences are between highly acculturated and little acculturated, traditional Hispanic Americans.

Intragroup Heterogeneity



Distance (including intragroup heterogeneity) = $1 - r$ (coefficient of similarity)
Distance is conceived to include the intragroup heterogeneity measured by split half method, which was found to vary around the value of .1.

Figure 6

The distance between Anglo and Hispanic Americans depends greatly on what Hispanic sample is being considered. In the case of our student samples the San Juan based Puerto Ricans represented the most traditional, least acculturated Hispanic American population. In the previous adult sample based study, the Cubans from Miami were found to be in this category with the San Juan Puerto Ricans. The comparisons from the previous study are shown here again with barred lines. In the present study, as previously observed, the Cubans were not as far away from the Anglo Americans as the Puerto Rican students from San Juan. The distances between the highly acculturated Mexican American and the less acculturated Cuban adults are consistently shorter than the distances found between the little acculturated San Juan students and the highly acculturated other Hispanic American student samples.

A meaningful discussion of these findings calls for a distinction between two types of distances: relative distances and numerical results. The relative distances are usually expressed by comparative statements: larger, smaller, or equal. Some relative distances are predictable based on logical expectations. For instance, Puerto Ricans who live among U.S. Americans in New York are likely to be closer to U.S. Americans than Puerto Ricans who live in San Juan. The consistency of these findings is important on several accounts. Consistency combined with the differences observed in the direction predictable on rational basis (e.g., the Puerto Ricans in New York show consistently more acculturation than the San Juan Puerto Ricans who live in their original cultural environment) offer results in agreement with logical expectations.

Other relative distances may be anticipated based on the logic conveyed by previous sets of numerical data on distances. For instance, the previous findings that Mexican Americans in Los Angeles and in El Paso are the closest to Anglo Americans, followed by Puerto Ricans in New York, then by Cubans in Miami, and finally by Puerto Ricans in San Juan, suggest a rank order of acculturation, that is, of increasing distances from Anglo Americans. This would suggest a reverse rank order with regard to the similarity of these groups with unacculturated Hispanic Americans. This reverse rank order has been obtained by comparing the distances of the Hispanic samples with the least U.S. acculturated Hispanic American group, that is, the Cubans in Miami.

Actually, the psychocultural distance data show similarly high consistencies with logical expectations based on relevant situational variables (e.g., living in the same geographic area versus being separated by large distances) as well as with logical expectations based on previous sets of numerical findings (e.g., level of acculturation to Anglo Americans was found to be a precise predictor of distance from nonacculturated Hispanic samples).

These consistencies are particularly important with regard to their implications for construct validity of the concept of psychocultural distance. The consistency of the comparative results has important implications for the acceptance of the numerical distances. Useful reference points are here of special practical importance since we are working along dimensions which have not yet been quantified.

While it is logical that Puerto Ricans living in New York will be closer in their views and attitudes to Anglo Americans in New York than to Puerto Ricans living in San Juan, the literature does not offer any quantitative information, any measure about the actual degree of closeness or similarity. Since this measure is new, independent criterion measures on psychocultural distance are not available; these opportunities for construct validation are of importance. They provide empirical evidence that these distance measures offer a capability to extend quantification into this new dimension. That is, in those areas where rational expectations do exist, the findings confirm those expectations (Hispanic Americans living in U.S. cultural environment are closer to Anglo Americans than those who live in their own Hispanic cultural environment).

These findings show that the measure quantifies psychological dispositions which conform to realities that are observable. This agreement in turn makes it possible to place confidence in the findings which can not be anticipated based on rational expectations (based purely on logical considerations, there is no basis to predict whether Puerto Ricans or Mexican Americans may have achieved a higher level of acculturation).

As a main finding, the numerical distance measures underscore the importance of the acculturation process. With regard to the psychocultural make-up of a particular person, the environment of upbringing, the community to which the person belongs, is the important factor, not the Hispanic surname or the color of hair or skin. The comparative distances show consistency and conformity with expectations based on relevant observables and give validity to the numerical distances which emerge as new knowledge on the closeness of relationships deemed until now unquantifiable.

With regard to generalizability, the findings suggest that the Mexican American samples were all highly acculturated, and two independent studies support similar conclusions; however, it would be premature to make any sweeping generalizations. What type of research may be needed to achieve more generalizable findings will be discussed in the conclusions and recommendations section.

Distances Between Hispanic and Anglo Americans in Specific Domains of Life

The above findings were based on overall distance measures, that is, mean coefficients calculated across ten important domains on which the groups were compared: ETHNIC IMAGES; SOCIAL IMAGES; SOCIAL VALUES; CAREER ORIENTATION; ACHIEVEMENT MOTIVATION; LEADERSHIP; MILITARY SERVICE; LEISURE TIME; GOALS; and GOVERNMENT.

The results presented in Table 5 show the coefficients of distance calculated between three pairs of groups: Anglo Americans and San Juan based students, Anglo Americans and New York based Puerto Rican students, and Anglo Americans and El Paso Mexican American students compared with each other on each of the above domains.

The coefficients shown are mean values calculated on the basis of the

Table 5

DISTANCES BETWEEN U.S. AND HISPANIC AMERICAN GROUPS
MEASURED IN SELECTED DOMAINS

DOMAIN	Puerto Ricans, San Juan Anglo Americans	Puerto Ricans, New York Anglo Americans	Mexican Americans, L.A. Anglo Americans, El Paso
ETHNIC IMAGES	.81	.44	.20
SOCIAL IMAGES	.44	.23	.20
CAREER ORIENTATION	.27	.13	.08
MILITARY SERVICE	.43	.15	.12
ACHIEVEMENT MOTIVATION	.60	.42	.16
SOCIAL VALUES	.29	.22	.12
LEADERSHIP VALUES	.44	.33	.16
GOALS	.61	.27	.03
LEISURE TIME	.46	.28	.19
GOVERNMENT	.51	.28	.16
Overall Mean Coefficients	.47	.26	.13

The mean coefficients were calculated by the formula $d = 1 - r$. The mean r values (Pearson's coefficient) are based on response distributions obtained for twelve themes per domain including about 3,000 pairs of observations. Z transformation was used to calculate the means.

distance of individual themes used in the representations of particular domains. The numerical values show considerable variation across domains, yet at the same time there is considerable consistency in the results. In all instances, without exception, the Mexican American sample was the closest to the Anglo Americans. The Puerto Ricans from New York were consistently more distant than the Mexican Americans. At the same time they were closer on all domains to the Anglo Americans than the Puerto Rican students from San Juan.

These consistent differences between groups do not preclude wide variations across domains. Most interestingly these variations show rather parallel trends. For instance, all three groups have shown large distances on the domains ETHNIC IMAGES and LEADERSHIP. At the same time they showed low distance coefficients on domains such as CAREER ORIENTATION and THE MILITARY. The results suggest that the nature of the domain exerts considerable influence on distance. In certain fields of common experiences, like education and work where students can be expected to have a great deal in common, greater similarities are indeed found. At the same time the student groups differ most intensively in affect laden areas such as ETHNIC IMAGES.

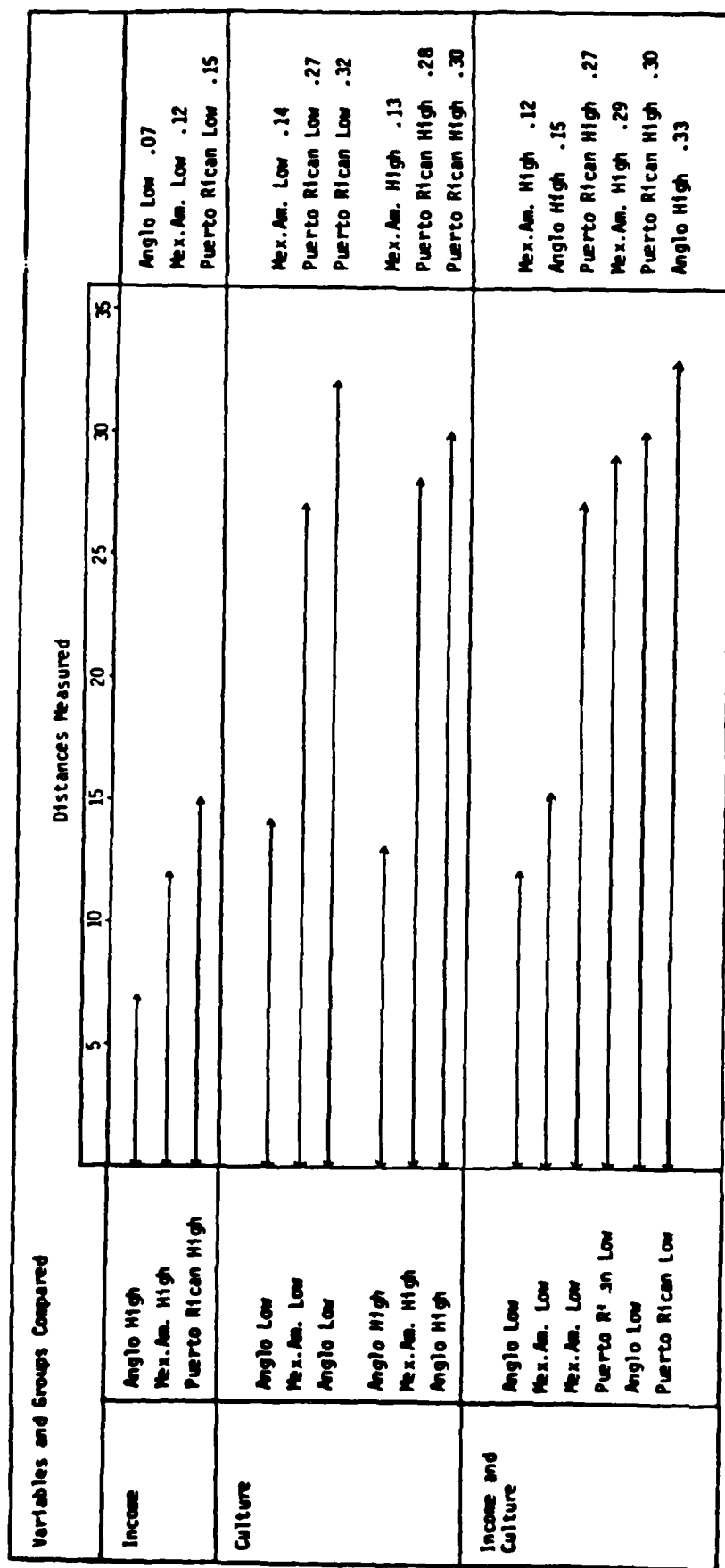
The consistency observed across domains reveals an important trend. It shows that the more acculturated groups (the Mexican Americans) differ from the Anglo Americans in a similar pattern as do the relatively little acculturated Puerto Ricans in San Juan. The differences are a matter of degree. Using a somewhat different formulation, we may conclude that the differences between Anglo Americans and the various Hispanic American groups show similar patterns but that they differ in the intensity or articulateness of these patterns. The relatively unacculturated Hispanic American groups show these patterns in more articulate forms, while in the acculturated groups, these patterns are less accentuated, less articulate.

THE RELATIVE INFLUENCE OF CULTURE COMPARED TO OTHER VARIABLES: INCOME, SEX, AND AGE

The parallel design used in the present student based and the previous adult based studies makes it possible to explore intra-Hispanic variations in combination with some other important sociodemographic variables. To place our present findings in proper perspective we would like to find answers to such questions as to what extent are our above results affected by the fact that our study focused on male student populations. In other words, what difference does it make that we did not include female student or adult samples in our study. Since the previous study did include them, we are in a reasonably good position to answer such questions.

However, before addressing even these questions, it appears particularly important to explore the extent to which socio-economic background does affect perceptions and attitudes. This last question is particularly important since there is a widespread belief that what makes the difference between people in their perceptions and attitudes is not from where they come, but whether they are rich or poor.

PSYCHOCULTURAL DISTANCE DUE TO DIFFERENCES IN INCOME AND CULTURE*



The distances are calculated by using Pearson's product moment correlation (r) based on ca. 20,000 pairs of observations made in the context of a total of 120 stimulus themes used in the representation of ten domains. The results are based on mean coefficients calculated by using Z transformation.

*Source: Comparative Analysis of Mexican American, Puerto Rican, Cuban, and Anglo American Psychocultural Dispositions. L. B. Szalay, M. R. Miranda, A. T. Diaz-Royo, L. W. Yudin, M. N. Brena. Washington, D.C.: The Institute of Comparative Social and Cultural Studies, Inc., 1982.

Figure 7

Psychocultural Distance Due to Differences in Income

There is a longstanding controversy between economic determinists and cultural determinists. The economic determinists claim the primacy of economic factors in shaping people, including their thought processes and perception of reality. The cultural determinists voice similar convictions about the importance of cultural background.

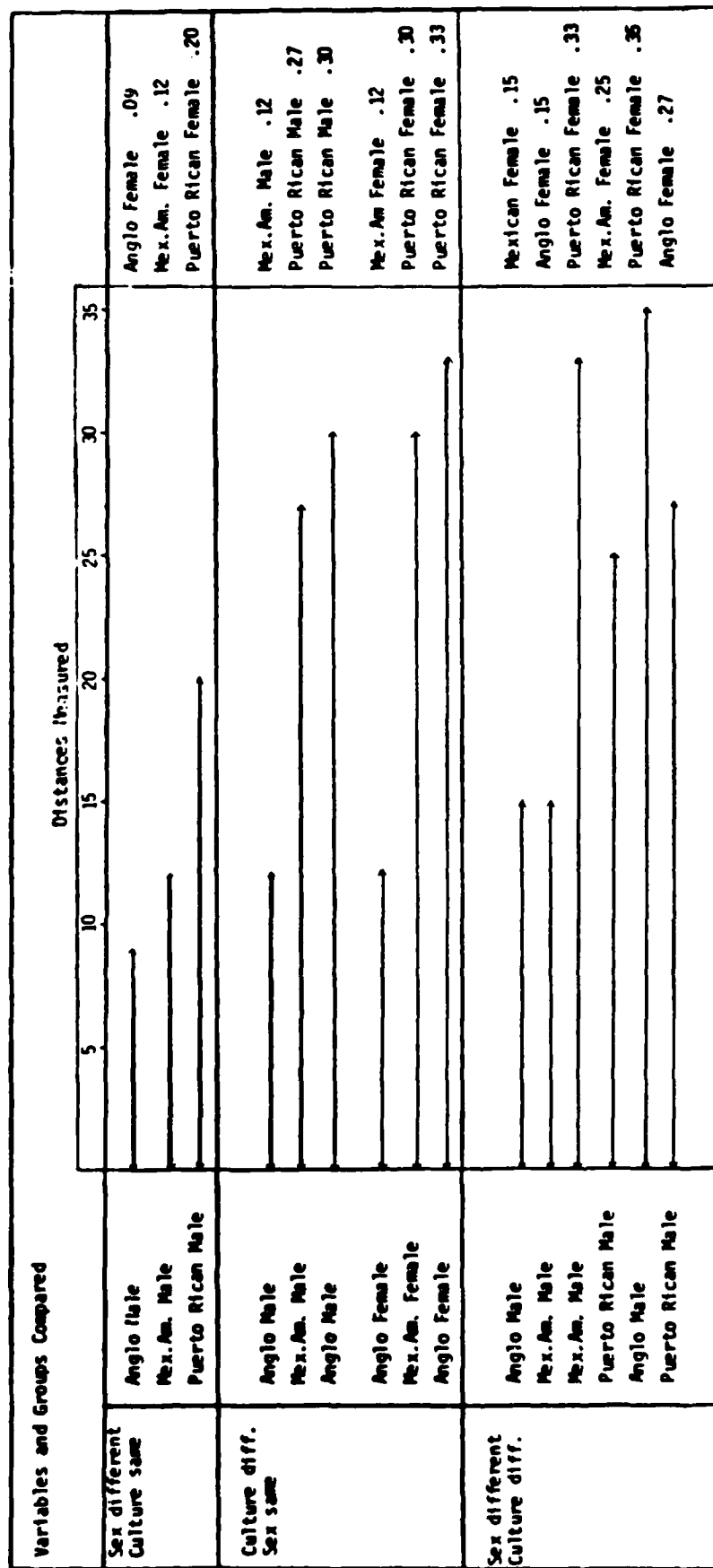
The latter group, which is a definite minority, contends that the attractiveness of economic determinism is a consequence of the observability of economic factors while cultural influences remain relatively hidden. Differences in economic status or income result in easily observable differences in lifestyle and other manifestations of people's ways of life. This creates a natural disposition to recognize economic factors as important sources of human differences. On the other hand, the ways in which cultural background influences people's way of thinking and shapes their subjective world are for the most part unobservable. To examine the effects of income differences we formed, in our previous NIMH sponsored study, combined samples (N=200) from the two regional Anglo American, Mexican American, and Puerto Rican subsamples and divided these into two subsamples (N=100) of high and low income. The cut-off for the Mexican American and Puerto Rican low income samples was \$15,000 and for the Anglo American one about \$20,000 (see Appendix III, Table 1).

It is interesting to look first at the distances measured between the high and low income groups separately within the Anglo American, Mexican American, and Puerto Rican samples (see first section of Figure 7). The distance measured between the Anglo American groups of different income levels was the smallest, while that measured between the Puerto Rican groups was the largest. The distance between people of different income levels was greater in the case of groups with more traditional Hispanic background. Or putting it differently, decreasing psychocultural distance between groups of different income levels may be a concomitant of acculturation. These data support opinions that the U.S. society shows a relatively high level of homogeneity of the mainstream despite marked differences in income.

When groups of different cultural background but of the same income level were compared, the cultural differences appear to be clearly more influential than differences in income. Except in the case of the Mexican Americans, there was slightly less distance between people with higher income than between those with lower incomes (see second section of Figure 7).

The combined effects of the income and culture based differences emerged with consistency in the comparison of six pairs of groups which differ both in culture and in their relative level of income (see the third section of Figure 7). Comparisons involving the high income Anglo group showed somewhat greater distances than comparisons involving the lower income Anglo group. Across the board, income differences appear to be responsible for psychocultural differences particularly in the case of our Hispanic samples.

PSYCHOCULTURAL DISTANCE DUE TO DIFFERENCES IN SEX AND CULTURE *



The distances are calculated by using Pearson's product moment correlation (r) based on ca. 6,000 pairs of observations made in the context of a total of 120 stimulus themes used in the representation of three domains. The results are based on mean coefficients calculated by using Z transformation.

*Source: Comparative Analysis of Mexican American, Puerto Rican, Cuban, and Anglo American Psychocultural Dispositions. L. B. Szalay, M. R. Miranda, A. T. Diaz-Royo, L. W. Yudin, M. N. Brena. Washington, D.C.: The Institute of Comparative Social and Cultural Studies, Inc., 1982.

Figure 8

In the case of student samples we did not have comparable data to examine how differences in income may affect psychocultural dispositions, their similarities and differences. The relatively moderate differences found in the case of adults, however, suggests that in the case of students, the effects of income based differences may be even somewhat more limited. As shown in the section on variations due to age, consistently lower psychocultural distance was found between youth than between adults.

Variations in Distance Due to Differences in Sex

Psychocultural distances measured between males and females were again the smallest for Anglo Americans, while they were particularly sizable for the Puerto Ricans. In the case of the Puerto Ricans sex differences were distinctly greater than either income or age based differences (first section of Figure 8).

In comparisons where people were of the same sex but from different cultures, the differences between females were found to be greater than between males (second section of Figure 8). These differences were particularly articulate among the Puerto Rican females who appear to be distinctly more traditional in their psychocultural characteristics than the Puerto Rican males participating in this study.

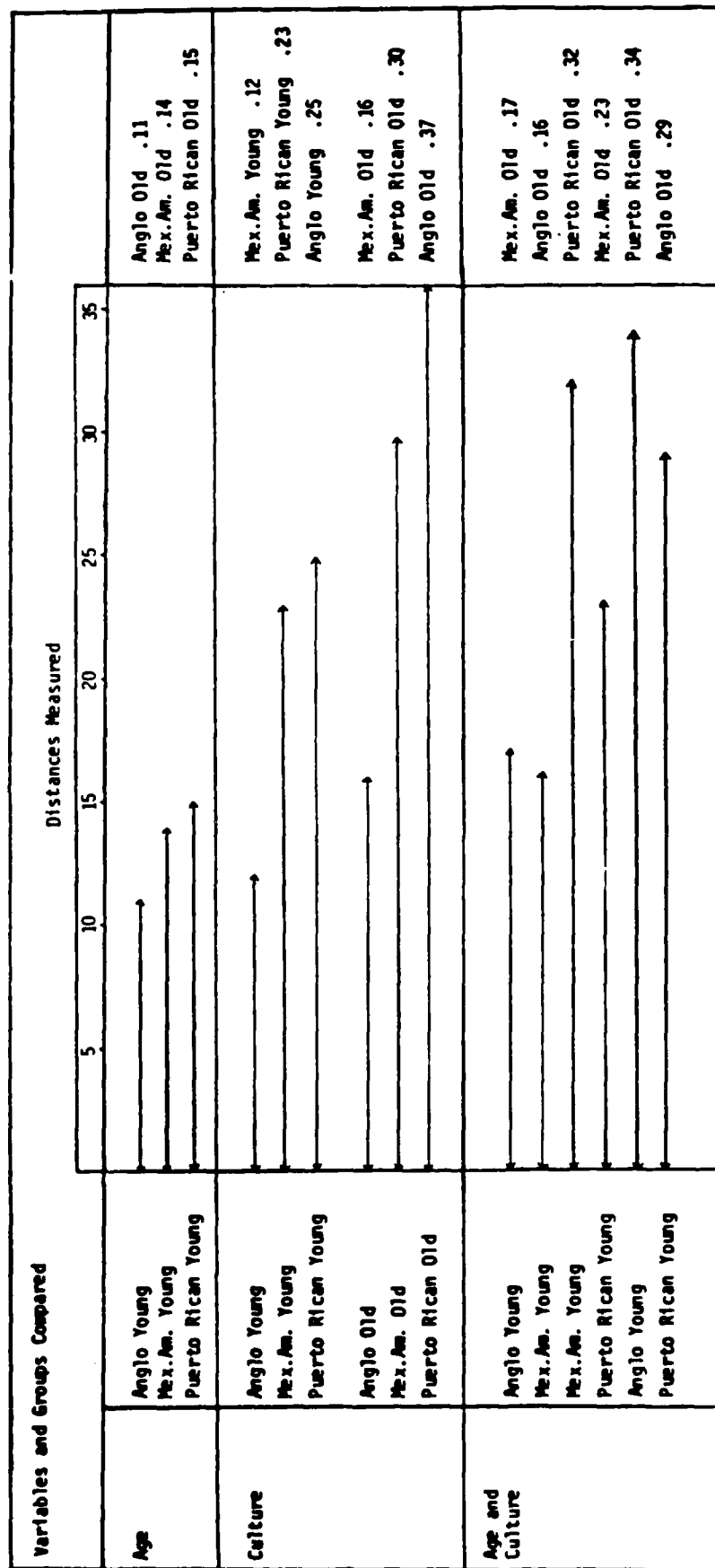
This conclusion receives strong additional support from comparisons in which pairs of groups differ both in sex and in cultural background (third section of Figure 8). The same distance was found between Anglo males and Mexican females and between Mexican males and Anglo females. In the other four comparisons the two which involved Puerto Rican females produced much larger distances than the other two comparisons which involved Puerto Rican males. These findings are in agreement with the results of our Washington, D.C. based study in which the distance measured between Hispanic males and females was substantially greater than the distances measured between Hispanic and Black American males and females (Szalay et al., 1978). Since our present study was based exclusively on male samples, these findings are useful in offering some empirical data on sex based psychocultural differences.

Variations in Distance Due to Age and Culture

To examine the effects of age on the various culture groups, the combined samples (N=200) formed of the regional samples (Anglo American, Mexican American, and Puerto Rican from our previous NIMH study) were each divided into younger and older subsamples (N=100). The age used as the point of division varied somewhat due to differences in the age distribution (see Appendix III, Table 2). The younger group included respondents up to 33 years of age for the Anglo Americans, up to 30 years for the Mexican Americans, and up to 28 years for the Puerto Ricans.

The distance due to age differences was found to be greater than the distances due to income or sex in the case of the Anglo Americans. But again Anglo Americans have shown the least distance compared to the Mexican

PSYCHOCULTURAL DISTANCE DUE TO DIFFERENCES IN AGE AND CULTURE *



The distances are calculated by using Pearson's product moment correlation (r) based on ca. 20,000 pairs of observations made in the context of a total of 120 stimulus themes used in the representation of ten domains. The results are based on mean coefficients calculated by using Z transformation.

*Source: Comparative Analysis of Mexican American, Puerto Rican, Cuban, and Anglo American Psychocultural Dispositions. L. B. Szalay, M. R. Miranda, A. T. Diaz-Royo, L. M. Yudin, M. N. Brena. Washington, D.C.: The Institute of Comparative Social and Cultural Studies, Inc., 1982.

Figure 9

Americans and Puerto Ricans (see first section of Figure 9). On all three of these important sociodemographic variables there was less distance between the Anglo American subgroups than between the Hispanic American subgroups. In other words, the Mexican Americans and the Puerto Ricans showed greater distances due to age, income, and sex differences than did the Anglo Americans. This offers an empirical support to the frequently stated opinion that U.S. Americans, possibly due to television, mass media, or other factors, are characterized by a high degree of relative similarity in their cultural frame of reference.

We found a particularly marked difference in distances due to the influence of age (second section of Figure 9). The distances between culture groups were smaller between the younger samples than the older. The difference was the smallest between the Anglo and Mexican Americans (.16-.12=.04); it was substantially bigger between Mexican Americans and Puerto Ricans (.30-.23=.07) and much bigger between Puerto Ricans and Anglo Americans (.37-.25=.12). While the differences are distinct there may be various explanations. One possible explanation for the greater similarity found between the younger samples may be that the younger Mexican Americans and Puerto Ricans are more influenced by the Anglo American culture. Another is that socialization creates progressively differential trends over the years. Eventually both of these trends and others may contribute to the observed differences.

The combined effects of differences in age and culture further underscore the importance of the differences between the Puerto Rican young and old samples. The distance between the Puerto Rican young and the American older samples (.29) is distinctly smaller than the distance between the Anglo American young and the Puerto Rican old (.34). As the related data suggest (e.g., a similar distance between the Mexican young and the Puerto Rican old, .32), this difference is largely a consequence of the Puerto Rican old standing apart as the most traditional culture group.

These age based differences underscore the fact that cultural differences are due largely to processes of socialization or enculturation, a process which starts with birth and progresses as a direct but nonlinear function of time, probably over the entire life span. Measurements with samples covering the human life span more broadly will be needed naturally to retrace this process more fully and conclusively.

Since our present study was based on student samples, the above data are helpful in showing how students generally compare to adults, that is, they show the range of difference we could expect if adult samples had been used as well.

PART II. CULTURAL VIEWS AND EVALUATIONS IN DOMAINS

The results presented in this part of the report show how the major Hispanic American groups perceive and evaluate a broad variety of dominant themes and timely issues with direct or indirect relevance to career orientation and service.

The results are organized in chapters addressing such diverse domains as ETHNIC IMAGES, SOCIAL IMAGES, SOCIAL VALUES, ACHIEVEMENT MOTIVATION, CAREER ORIENTATION, LEADERSHIP, MILITARY SERVICE, and LEISURE TIME. The specific themes analyzed show how the particular regional Hispanic American groups and the matching sample of Anglo American students are predisposed to perceive and understand subjects pertinent to service orientation, satisfaction and performance.

The results presented on particular themes show the relative importance of the theme or subject and show what are the most salient components of its cultural meaning as understood by the members of each particular group. The tables on the left page show the actual responses given by the groups to a particular theme. The tables also show the response scores which convey the salience of a particular mosaic element in the groups overall understanding of that particular theme or subject. The response data presented on the left page provide the basis for the observations formulated on the right page. We present the response distributions so that the reader can see the foundation of our observations and so that the reader is given the opportunity to draw his or her own conclusions.

The discussion of individual themes is focused on the group specific images or meanings and their similarities or differences with the groups compared. The importance of specific theme to a particular group is shown by the total scores presented at the bottom line of the percentage tables. At the same time, these tables show the main components of perceptions and evaluations in a comparative presentation.

These insights provide new opportunities to implement an old principle of effective communication. We have practically an unlimited capability to establish rapport and understanding if we are able to identify what is dominant in people's mind and if we are able to reconstruct how they subjectively understand their physical and social environment.

The perceptual and motivational trends observed across the themes used in the representation of a particular domain are used to identify broader psychocultural dispositions which characterize the frame of reference of a particular group in such areas as social values or work motivation. These broader trends are discussed in the chapter summaries.

ETHNIC IMAGES: HISPANICS, ANGLO AMERICANS...

Whether people of a different background get along well in mainstream organizations and institutions, or experience tensions and conflicts depends largely on those deeply ingrained perceptual and attitudinal dispositions which influence how people see and feel about each other.

Ethnic/cultural images are selective and affect-laden subjective representations of a group of people, frequently distorted by ethnocentrism and biased stereotypes. The mental image of a person or group is not a simple proportionate reproduction of all observable qualities. What is registered and what is not are always selective and depend usually more on the observer than on the observed. Furthermore, ethnic images involve many intangibles: affects, identifications, rejections, stereotypes, sensitivities, inherited prejudices, resentments, etc.

The mosaic pieces of these images or mental representations vary greatly in their subjective salience. From a psychological/behavioral angle of special importance are the elements that are dominant in people's minds and thus likely to influence what they think and do. While most opinion surveys reveal little about the personal importance of a specific topic in the mind of the respondent, free verbal association is particularly informative in this respect. Spontaneous associations reflect the actual saliences of the mosaic elements and tell us about people's dispositions to construe reality in particular ways as influenced by their background and their social environment.

A faithful, proportionate reproduction of an ethnic image would indicate how positive or negative the image is, how affect-laden and ambivalent it is, how strong the ethnic self identification is (e.g., are individual Mexican Americans predisposed to identify themselves as Mexican Americans or Chicanos?). Hispanics resent certain labels and are not in full agreement as to the acceptability of others. Therefore, it is important to know whether Hispanic Americans prefer to be called "Hispanic Americans" or "Latinos;" or how popular is the label "Chicano" among various Mexican American groups? How do Hispanic Americans, or more specifically, Mexican Americans, Puerto Ricans, and Cubans view themselves and each other? How do they view Anglo Americans or Black Americans? What human qualities are particularly salient to them?

Our recent study performed for the National Institute of Mental Health offers here some relevant data. In combination with the data obtained in the present study on the images of ANGLO AMERICANS, BLACK AMERICANS, and HISPANIC AMERICANS, we present the data of this previous study on the images of MEXICAN AMERICANS, PUERTO RICANS, and CUBANS.

ANGLO AMERICANS/ANGLOAMERICANOS

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
GOOD, SMART, NICE	22	31	13	21	16	16	16	16
U.S., AMERICA	11	12	10	16	7	7	7	7
POWER, MONEY	20	12	21	9	7	7	7	7
PREJUDICED, BAD, DUMB	15	8	9	10	20	20	20	20
WHITE, BLOND, TALL	11	32	17	10	16	16	16	16
PEOPLE, FRIENDS	23	32	17	10	16	16	16	16
COUNTRY, NATIONALITY	23	32	17	10	16	16	16	16
MISCELLANEOUS	16	20	15	15	7	7	7	7

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
GOOD, SMART, NICE	131	73	0	100	100	100	100	100
U.S., AMERICA	12	16	7	26	27	27	27	27
POWER, MONEY	35	44	11	23	42	42	42	42
PREJUDICED, BAD, DUMB	62	13	71	40	11	11	11	11
WHITE, BLOND, TALL	40	51	25	30	0	0	0	0
PEOPLE, FRIENDS	16	32	30	19	19	19	19	19
COUNTRY, NATIONALITY	10	10	9	10	10	10	10	10
MISCELLANEOUS	10	10	10	10	10	10	10	10

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
GOOD, SMART, NICE	74	120	212	49	20	109	109	109
U.S., AMERICA	14	16	14	5	9	9	9	9
POWER, MONEY	25	20	24	31	12	12	12	12
PREJUDICED, BAD, DUMB	18	15	10	10	10	10	10	10
WHITE, BLOND, TALL	25	7	32	21	21	21	21	21
PEOPLE, FRIENDS	14	14	14	15	15	15	15	15
COUNTRY, NATIONALITY	5	9	6	10	10	10	10	10
MISCELLANEOUS	7	10	10	10	10	10	10	10

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
GOOD, SMART, NICE	208	297	207	202	62	100	100	100
U.S., AMERICA	10	10	10	10	10	10	10	10
POWER, MONEY	17	17	17	17	17	17	17	17
PREJUDICED, BAD, DUMB	175	201	100	100	100	100	100	100
WHITE, BLOND, TALL	73	73	73	73	73	73	73	73
PEOPLE, FRIENDS	10	10	10	10	10	10	10	10

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
GOOD, SMART, NICE	136	192	132	62	170	174	174	174
U.S., AMERICA	11	6	11	11	31	7	7	7
POWER, MONEY	44	23	54	26	20	31	56	56
PREJUDICED, BAD, DUMB	23	11	6	10	69	10	10	10
WHITE, BLOND, TALL	14	7	10	55	17	17	17	17
PEOPLE, FRIENDS	15	60	55	10	10	10	10	10
COUNTRY, NATIONALITY	7	23	13	13	13	13	13	13
MISCELLANEOUS	18	27	11	11	11	11	11	11

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
GOOD, SMART, NICE	90	12	0	309	46	17	17	17
U.S., AMERICA	12	12	12	12	12	12	12	12
POWER, MONEY	22	6	32	8	8	8	8	8
PREJUDICED, BAD, DUMB	27	27	27	27	27	27	27	27
WHITE, BLOND, TALL	40	6	10	12	12	12	12	12
PEOPLE, FRIENDS	40	6	10	12	12	12	12	12
COUNTRY, NATIONALITY	40	6	10	12	12	12	12	12
MISCELLANEOUS	40	6	10	12	12	12	12	12

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
GOOD, SMART, NICE	43	82	162	30	139	88	88	88
U.S., AMERICA	7	26	10	10	10	10	10	10
POWER, MONEY	23	20	16	16	16	16	16	16
PREJUDICED, BAD, DUMB	20	20	20	20	20	20	20	20
WHITE, BLOND, TALL	20	20	20	20	20	20	20	20
PEOPLE, FRIENDS	20	20	20	20	20	20	20	20
COUNTRY, NATIONALITY	20	20	20	20	20	20	20	20
MISCELLANEOUS	20	20	20	20	20	20	20	20

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
GOOD, SMART, NICE	26	10	50	45	25	15	15	15
U.S., AMERICA	11	6	11	11	11	11	11	11
POWER, MONEY	11	11	11	11	11	11	11	11
PREJUDICED, BAD, DUMB	11	11	11	11	11	11	11	11
WHITE, BLOND, TALL	11	11	11	11	11	11	11	11
PEOPLE, FRIENDS	11	11	11	11	11	11	11	11
COUNTRY, NATIONALITY	11	11	11	11	11	11	11	11
MISCELLANEOUS	11	11	11	11	11	11	11	11

Main Components	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
GOOD, SMART, NICE	26	10	15	7	2	15	15	15
U.S., AMERICA	13	8	0	11	24	10	10	10
POWER, MONEY	7	5	3	3	0	7	7	7
PREJUDICED, BAD, DUMB	19	32	22	23	8	20	20	20
WHITE, BLOND, TALL	13	21	14	7	23	15	15	15
PEOPLE, FRIENDS	9	1	0	35	11	2	2	2
COUNTRY, NATIONALITY	4	9	17	3	18	10	10	10
MISCELLANEOUS	3	1	5	5	10	2	2	2
Total Scores	1047	928	930	888	752	819	819	819

Perceptions and Evaluations by:

ANGLO AMERICANS/ANGLOAMERICANOS

When thinking of ANGLO AMERICANS, the Anglo American students were providing the mosaic pieces of their own collective self image. The other student groups described how they see the "mainstream" from their own subjective perspectives.

Positive human attributes received the heaviest emphasis from the Anglo American students (e.g., "No. 1," "cool," "great," and "best"). Although the Hispanic Americans did not use such superlatives, they did describe Anglo Americans as "good," "nice," "friendly," and "smart."

On the negative side, "prejudice" appears as the most salient general observation receiving high scores from the Anglo American students as well. The Mexican Americans in Tempe who scored the highest on positive characteristics, were also the most critical (e.g., "sucks," "stupid"). From the Cubans "red necks" was a particularly dominant characterization.

Skin color ("white"), size ("tall"), hair color ("blond"), and other physical characteristics received considerable attention from Hispanic Americans living in the U.S. environment. In comparison, the San Juan students paid much less attention to physical/racial characteristics. Yet, interestingly, in the identification of Anglo Americans, the San Juan group shows a distinct tendency to think of "raza," which is frequently interpreted as race but actually refers more to a national collective (Szalay et al., 1978). Compared to this more collective identification, the Mexican Americans thought more in terms of individual Americans (e.g., "friends," "girls").

How direct experiences shape images is conveyed by the multi-national references of the New York based Puerto Rican students, who referred to a broad variety of ethnic origins ("European," "British," "French," "Russian," "Chinese," "Italian," "Spanish") reflecting the diversity characteristic of their city.

Also, while the Anglo American group preferred the term "WASPs," the Hispanic American students thought more of "gringos" and the Tempe group thought more of "honky" and "cowboy." The San Juan group's numerous references to "religion," "habits," "culture," and "customs," indicate the perspective of an outside observer separated by a certain distance, while a greater closeness is conveyed by the Mexican American reaction "friends."

In general, the Hispanic Americans' images of Anglo Americans reflect interesting differences shaped by different experiences and perspectives. The Puerto Ricans in New York stressed diversity, taking the view of an insider, the Mexican Americans showed a great deal of affect-laden ambivalence, and the San Juan students thought in more general terms of people, persons and particularly "raza," stressing more racial or national unity. These differences do not preclude a similarity in trends to perceive Anglo Americans as "prejudiced" or as "good" and "friendly."

BLACK AMERICANS/NEGROAMERICANOS

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

PEOPLE, FRIENDS	113	212	103	93	109	94	109	94
AMERICANS								
mixture								
Mr. Smith	21							
nationalism	25	43	46	53	23	19		
pride	12	63	18	14	61			
personals					37			
Dr. King	51							
brothers	7	13						
Dennis								
brothers & sisters					16			
Bertie								
humanity	23				17			
spare change	25	8						
Jungle, honey	20							
Larkin					12			
Lemon								
citizens					9			
white people					12			
black					11			
mex					16			

BLACKS, NEGROS	159	289	147	149	109	94	109	94
black								
slaves	27	48	46	26	11			
African	86	90	27	12	34			
negro	27	44	56	36	15			

PREJUDICE, RACISM	208	146	124	102	129	98	129	98
prejudice								
racism	23	5	21	10	25	10		
racist	22	8			91			
racism	15							
suppression	59	51	63	28	33	43		
slavery	34	21	17	10	10			
exclusion	13	36	10	20	15			
minority								
discrimination								
injustice								
discrimination								
sufferance								
R.E.C.								

DEATH, DEATH, BIG	95	33	102	108	21	20	108	21
death								
color	10		18	26	21	12		
dark skin	27	23	40	54				
tall	7		11					
tough								
tough	28	21	10					
tough	14	26	37					

POOR, CRIME, SLAVES	128	50	29	18	46	105	105	46
poor								
poverty	46	27	13	17	26	91		
poverty	16				5	12		
poverty	13	6	9			30		
poverty	7							
poverty	4	6			10			
poverty	12							
poverty								
poverty								

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

PEOPLE, FRIENDS	9	17	12	12	24	13		
BLACKS, NEGROS	11	17	12	16	9	9		
PREJUDICE, RACISM	16	12	10	12	35	10		
DARK SKIN, BIG	7	7	13	11	2	2		
POOR, CRIME, FIGHTS	10	4	2	10	4	16		
AFRICA, NEW YORK, GHETTO	11	7	5	6	10	6		
CULTURE, ROOTS, MUSIC	11	12	15	9	10	7		
GOOD, FRIENDLY, COOL	6	9	13	6	1	15		
BAD, MEAN, UGLY	7	4	6	13	0	19		
SPORTS, STRONG, ATHLETE	3	2	1	0	1	3		
SPORTS, STRONG, ATHLETE	10	8	9	5	3	2		
MISCELLANEOUS	0	0	2	0	1	0		
Total Scores	1318	1241	1210	913	1080	953		

SPORTS, STRONG, ATHLETE	127	103	103	93	31	19		
baseball	4	6	26					
R. Jackson	9	11	6					
sports	23	27	26	1	8			
fast	11	9	20		10			
strength				13				
strong				10	9			
athletic	11							
J. Robinson	11	15	5	6				

MISCELLANEOUS	0	0	22	0	11	0		
union								
union								
union								
union								

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

AFRICA, NEW YORK, GHETTO	113	212	103	93	109	94	109	94
city								
New York	21							
New York	24				7	8		
New York	12				13			
New York	12				6			
New York	13							
New York	46	60	36	38	26	34		
New York	18	18	8					
New York					22			
New York								

CULTURE, ROOTS, MUSIC	143	149	149	98	107	94	107	94
culture								
New York	11							
New York	24				7	8		
New York	12				13			
New York	12				6			
New York	13							
New York	46	60	36	38	26	34		
New York	18	18	8					
New York					22			
New York								

GOOD, FRIENDLY, COOL	84	117	152	94	9	129	129	94
good								
friendly	6	21	18					
fun								
funny								
pride	15	6						
good	22	9						
happy								
happy								
happy								
happy								

BAD, MEAN, UGLY	89	94	70	129	0	129	129	94
bad								
mean								
ugly								
dirty								
stupid								
stupid								
stupid								
stupid								

RIGHTS, EQUALITY	33	20	14	0	10	29	29	14
rights								
equality								
liberty								
liberty								
liberty								

BLACK AMERICANS/NEGROAMERICANOS

The image of BLACK AMERICANS is particularly rich in content and subjective dominance to the Anglo Americans, while less so to the Puerto Ricans and Cubans. "Friends" and "friendship" were more common reactions from the Mexican Americans and New York Puerto Ricans students. The San Juan students and the Cubans used the neutral terms of "persons" or "people." At the same time, the San Juan group strongly identified BLACK AMERICANS as "Americans" and "mezclas" (mixture). The Anglo and El Paso Mexican students used the label "nigger," while the other samples called them "negroes," and the New York based Puerto Rican group referred mostly to "Africans." "Prejudice" was mentioned by all groups, yet its salience is relatively low compared to the idea of "slavery," which was dominant across the board. The San Juan students thought again in terms of race (raza) and objected to "racism" and "discrimination." The Anglo American students emphasized "slavery," "prejudice," and the "K.K.K." but not to the extent of the San Juan students.

The physical appearance ("dark skin," "big lips," "afro") of Black Americans was salient only to the Anglo Americans and the more acculturated Hispanic American students. Human social problems like "poverty," "crime," "unemployment," and "welfare" attracted attention particularly from the Cubans, the Anglo Americans, and the Puerto Ricans in New York.

The African origin was most dominant in the minds of the San Juan and El Paso students. The Anglo Americans also mentioned some domestic urban locations such as "Harlem," and "S.E." Cultural tradition, music, and food preferences received varying degrees of attention. "Roots," "music," and "soul" were broadly mentioned features; others were more sporadic and irregular in their distribution (e.g., "fried chicken," "watermelon").

The same is true for positive personality attributes (e.g., "friendly," "nice," "good"). The Tempe group described BLACK AMERICANS as being very "cool." The Cubans characterized them the most positively ("good," "nice," "proud") but used the most negative attributes as well ("bad," "dumb," "ugly"). For the Puerto Rican student in New York the negative attributes ("ugly," "dirty," "trouble") outweighed the positive ones ("nice," "smart"). "Sports," "strength," and physical performance were important considerations to the Anglo and the Mexican American groups, while these received less attention from the Puerto Ricans and the Cubans.

In general, the image of BLACK AMERICANS strongly depends on the frame of reference of the observer. While "Africa," "slavery," and "poverty" were common observations, on specifics we observe a strong affective ambivalence by the Cubans, a preponderance of positive features in the eyes of the Mexican Americans, a more intensive concern with crime and critical attitudes by the New York Puerto Ricans, a particularly strong objection to racism and discrimination by the San Juan students, and a vivid imagery by the Anglo Americans (e.g., "Africa," "slavery," "basketball," and other sports).

[illegible]

Pair	Components and responses			
	Left hand	Right hand	Left foot	Right foot
1				
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99				
100				

[illegible]

Perceptions and Evaluations by:	Anglo Amer..	Mex'can Americans	Puerto Ricans	Cubans
	East Coast	El Paso	New York	San Juan
Main Components	Percentage of Total Score			

[illegible]

	Spanish	English	Percent	Language	Total	%	N	n
Spanish	178	94	12	103	0	67	-	-
English	10	1	1	1	0	67	-	-
Percent	10	1	1	1	0	67	-	-
Spanish	89	46	-	76	-	66	-	-

DATE	TIME	NAME	ROOM	115	121	105	90	8	52
12/1		Wells		20					
12/2		Wells					17		
12/3		Wells				10			
12/4		Wells				6	7		
12/5		Wells		11	6	24	19		24
12/6		Wells				13			
12/7		Wells				26	17		20
12/8		Wells		15	26	23			
12/9		Wells		7	7				11
12/10		Wells				10	12		11
12/11		Wells		19	21	29			

29	25	21	49	1	37
17	20	13	13	1	16
12	6	1	9	0	6
11	15	9	5	0	8
9	7	7	7	36	10
5	2	2	6	16	3
21	8	11	1	2	9
1	2	1	0	14	1
0	10	5	3	11	1
0	7	15	7	5	5
4	0	7	0	2	2
PEOPLE, NATIONALITY					
COUNTRY, FRIENDS, FAMILY					
SPANISH, LANGUAGE					
CULTURE, RACE, FOOD					
GOOD, LOVING, FRIENDLY					
HUMBLE, SMART, RESPECT					
BAD, POOR, FIGHTS					
WORK, STUDY, AMBITION					
ME, MYSELF, US					
PRIDE, STRONG, BEST					
MISCELLANEOUS					

Total Scores	1079	1058	1167	1098	1106	1042
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ME, MYSELF, US	0	101	58	29	119	13
to be	-	-	-	-	-	19
me	-	69	42	29	-	13
am, I	-	-	-	-	29	-
self, ego	-	-	-	-	24	-
myself	-	32	-	-	-	-
us	-	-	16	-	-	-
you, your	-	-	-	-	30	-
yourself	-	-	-	17	-	1
who, whom	-	-	-	-	-	1

PHASE, STRENGTH, BEST	0	77	179	800	57	57
best. tie	-	7	14	21	13	-
strong	-	-	-	-	-	-
strong	-	5	21	-	-	-
great	-	22	-	9	21	-
cool	-	8	42	-	-	-
good	-	15	27	27	-	-
pride	-	5	63	24	13	36
tough	-	15	12	-	-	-
no. 1	-	-	-	8	-	-

PHASE, STRENGTH, BEST	42	0	80	10	25	22
best. tie	-	-	-	-	-	-
strong	-	-	-	-	-	-
strong	-	-	-	-	-	-
great	-	-	10	-	-	-
soccer	14	-	-	-	-	-
T.C.	13	-	-	-	-	-
united	13	-	-	-	-	-
good	-	-	-	-	12	-
pride	-	-	-	-	13	-
tough	11	-	12	-	-	-
no. 1	-	-	-	-	-	-

[illegible]

bad, poor, flights	220	80	133	13	21	52
trouble	31	11	-	-	-	-
travels	12	-	-	-	-	12
dead	5	5	21	-	-	4
lags	15	-	-	-	-	-
bad, evil	16	10	56	-	22	40
discrimination	-	12	-	-	-	9
poor	16	54	6	13	-	21
prejudice	10	-	-	-	-	-
ashes	16	-	-	-	-	-
flights	29	-	5	-	-	-
kill	13	-	4	-	-	-
knives	11	-	11	-	-	-
gangs	11	-	-	-	-	-
strong, p	11	-	12	-	-	-
stupid	10	-	6	-	-	5

	WORK	STUDY	POSITION	5	17	16	0	10	12
improve, to	impro-	to	member						
detention, out	deten-	out	detention, out						
goal, goal	goal-		goal, goal						
work, work	work-		work, work	5	6			22	13
worker, hard	work-		worker, hard		11	10			
boss, boss	boss-		boss, boss					17	
study, less	stud-		study, less					28	
student, student	stud-		student, student						25

HISPANIC AMERICANS/HISPANOAMERICANOS

Since we are comparing Hispanic American samples, the similar subjective salience or dominance of this image is not particularly surprising.

The response scores convey how representative various ethnic/cultural groups or countries are of HISPANIC AMERICANS in the minds of our respondents. To the Anglo Americans "Mexican" ranked first, followed by "Puerto Rican," and "Cuban." To the Mexican American groups, "Mexican" and "Chicano" were at the top of the list. The label "Chicano" is apparently more popular with the Tempe than the El Paso students. It is also important to note that the "Chicano" label is apparently quite acceptable to the Mexican Americans, while "Latino" does not appear to be a popular identification, except with the Cubans.

In terms of human identifications the strongest, most popular category is "People, Friends, Family." The Anglo and Mexican American students used some popular slang like "low rider" and "wetback." They also mentioned food items ("taco," "beans") and racial characteristics ("dark," "brown"). The San Juan Puerto Ricans concentrated their attention on personality characteristics (e.g., "good," "amiable," "friendly," "loving," "joyful"), relevant to good rapport and close interpersonal relations. The Cubans showed a similar trend but with much less intensity. This same trend is conveyed by another cluster of reactions involving social values ("numble," "sincere," "honest," "responsible," "obedient," and "intelligent"), which were again particularly dominant in the San Juan Puerto Ricans' image of HISPANIC AMERICANS.

The negative characterizations of HISPANIC AMERICANS came predominantly from the Anglo and the more acculturated Mexican American students and also from the Cubans. While some of the Anglo reactions are derogatory, others focus on violence (e.g., "kill," "fight," "knives," and "gang"). The Tempe and Miami groups characterized Hispanic Americans as "bad," while the El Paso group described them as "poor."

In the San Juan group's image of HISPANIC AMERICANS, "work," "study," "ambition," and "goals" were very dominant, particularly compared to the other Hispanic American groups. References to "me, myself" show a strong self identification by the El Paso and the San Juan students as being HISPANIC AMERICANS, while "proud," "strong," "cool," and "No. 1" were the most salient for the Tempe group.

In general, HISPANIC AMERICANS means ethnic identification to all groups. Yet, there is a great difference between the more acculturated groups who think in cultural terms of customs and food, and the San Juan Puerto Ricans who placed particularly strong emphasis on human and social qualities. To them HISPANIC AMERICANS denotes positive personal qualities rather than the predominant cultural stereotypes, which probably explains the stronger self identification as well.

Main Components and Responses		Single-Stranded	Double-Stranded	Partial Duplex	Random
1	1	1	1	1	1
2	2	2	2	2	2
3	3	3	3	3	3
4	4	4	4	4	4
5	5	5	5	5	5
6	6	6	6	6	6
7	7	7	7	7	7
8	8	8	8	8	8
9	9	9	9	9	9
10	10	10	10	10	10
11	11	11	11	11	11
12	12	12	12	12	12
13	13	13	13	13	13
14	14	14	14	14	14
15	15	15	15	15	15
16	16	16	16	16	16
17	17	17	17	17	17
18	18	18	18	18	18
19	19	19	19	19	19
20	20	20	20	20	20
21	21	21	21	21	21
22	22	22	22	22	22
23	23	23	23	23	23
24	24	24	24	24	24
25	25	25	25	25	25
26	26	26	26	26	26
27	27	27	27	27	27
28	28	28	28	28	28
29	29	29	29	29	29
30	30	30	30	30	30
31	31	31	31	31	31
32	32	32	32	32	32
33	33	33	33	33	33
34	34	34	34	34	34
35	35	35	35	35	35
36	36	36	36	36	36
37	37	37	37	37	37
38	38	38	38	38	38
39	39	39	39	39	39
40	40	40	40	40	40
41	41	41	41	41	41
42	42	42	42	42	42
43	43	43	43	43	43
44	44	44	44	44	44
45	45	45	45	45	45
46	46	46	46	46	46
47	47	47	47	47	47
48	48	48	48	48	48
49	49	49	49	49	49
50	50	50	50	50	50
51	51	51	51	51	51
52	52	52	52	52	52
53	53	53	53	53	53
54	54	54	54	54	54
55	55	55	55	55	55
56	56	56	56	56	56
57	57	57	57	57	57
58	58	58	58	58	58
59	59	59	59	59	59
60	60	60	60	60	60
61	61	61	61	61	61
62	62	62	62	62	62
63	63	63	63	63	63
64	64	64	64	64	64
65	65	65	65	65	65
66	66	66	66	66	66
67	67	67	67	67	67
68	68	68	68	68	68
69	69	69	69	69	69
70	70	70	70	70	70
71	71	71	71	71	71
72	72	72	72	72	72
73	73	73	73	73	73
74	74	74	74	74	74
75</					

Main Components and Responses		Single-Stranded	Double-Stranded	Partial Duplex	Random
1	1	1	1	1	1
2	2	2	2	2	2
3	3	3	3	3	3
4	4	4	4	4	4
5	5	5	5	5	5
6	6	6	6	6	6
7	7	7	7	7	7
8	8	8	8	8	8
9	9	9	9	9	9
10	10	10	10	10	10
11	11	11	11	11	11
12	12	12	12	12	12
13	13	13	13	13	13
14	14	14	14	14	14
15	15	15	15	15	15
16	16	16	16	16	16
17	17	17	17	17	17
18	18	18	18	18	18
19	19	19	19	19	19
20	20	20	20	20	20
21	21	21	21	21	21
22	22	22	22	22	22
23	23	23	23	23	23
24	24	24	24	24	24
25	25	25	25	25	25
26	26	26	26	26	26
27	27	27	27	27	27
28	28	28	28	28	28
29	29	29	29	29	29
30	30	30	30	30	30
31	31	31	31	31	31
32	32	32	32	32	32
33	33	33	33	33	33
34	34	34	34	34	34
35	35	35	35	35	35
36	36	36	36	36	36
37	37	37	37	37	37
38	38	38	38	38	38
39	39	39	39	39	39
40	40	40	40	40	40
41	41	41	41	41	41
42	42	42	42	42	42
43	43	43	43	43	43
44	44	44	44	44	44
45	45	45	45	45	45
46	46	46	46	46	46
47	47	47	47	47	47
48	48	48	48	48	48
49	49	49	49	49	49
50	50	50	50	50	50
51	51	51	51	51	51
52	52	52	52	52	52
53	53	53	53	53	53
54	54	54	54	54	54
55	55	55	55	55	55
56	56	56	56	56	56
57	57	57	57	57	57
58	58	58	58	58	58
59	59	59	59	59	59
60	60	60	60	60	60
61	61	61	61	61	61
62	62	62	62	62	62
63	63	63	63	63	63
64	64	64	64	64	64
65	65	65	65	65	65
66	66	66	66	66	66
67	67	67	67	67	67
68	68	68	68	68	68
69	69	69	69	69	69
70	70	70	70	70	70
71	71	71	71	71	71
72	72	72	72	72	72
73	73	73	73	73	73
74	74	74	74	74	74
75	75	75	75	75	75

	23	90	168	123	50	19	67
Total	<hr/>						
				16			

good	6	18	47	28	10	35
kind	-	-	-	11	-	-
nice	-	-	7	-	-	-
great	-	-	-	-	-	15
pleasant	-	-	-	-	-	-
happy	7	10	12	8	-	-
pride	-	-	-	-	-	-
proud	-	18	36	54	13	9
religious	10	-	-	-	-	-
sad	10	10	-	-	-	-
smart	12	30	-	-	-	-
strong	17	14	-	-	-	-
sympathetic	-	-	-	-	-	10
intelligent	-	-	-	15	-	-
journal	-	-	11	-	-	7

[illegible][illegible]

Perceptions and Evaluations by:

Perceptions and Evaluations by:						Percentage of Total Score		
Main Components		Anglo Americans		Mexican Americans			Puerto Ricans	Cubans
		New York	Los Angeles	El Paso	New York		San Juan	Miami

APPEARANCE: DARK, GREASY	3	11	5	6	1	3	3
HAPPY, PROUD	2	6	20	11	5	2	6
CULTURE: MUSIC, FOOD	12	10	7	11	25	11	12
SPANISH, HISPANIC, LANGUAGE	18	13	1	8	6	7	5
PEOPLE, FRIENDS	23	27	28	26	34	33	33
CHICANOS, ME	3	7	18	15	12	10	11
POVERTY, CRIME, PREJUDICE	10	13	6	7	10	6	11
MEXICO, TEXAS, U.S.	17	9	5	8	9	21	14
WORK, MONEY	2	2	2	3	2	3	5
FRIENDSHIP, LOVE	7	0	3	1	1	3	1
MISCELLANEOUS	2	1	5	5	2	1	0

Total Scores	1306	1401	857	1154	1063	1140	1176
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love
FRIENDS LOVE

	34	0	26	15	15	30	6
love	14	-	26	15	-	4	8
union	9	-	-	-	-	12	-
freedom	11	-	-	-	-	-	-
friendship		-	-	-	15	14	-
amidst		-	-	-	-	-	-

UNUSUAL

MISCELLANEOUS	27	12	46	60	70	11	5
water	-	12	-	-	-	-	-
travel	-	-	-	-	11	-	-
progress	12	-	11	10	2	-	-
education	-	-	7	26	-	-	-
rising	9	-	-	14	-	-	-
power	-	-	15	10	-	-	5
Nejo	6	-	13	-	7	-	5
Charo	-	-	-	-	-	11	-

STARK, MONIE V

	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	3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Main components and sub-components	Air's Moisture		Relative Humidity		Form of Rain		Season
	Low Temp	Low Temp	Low Temp	High Temp	Low Temp	High Temp	
1. Clouds							
2. Fog							
3. Drizzle							
4. Rain							
5. Snow							
6. Hail							
7. Sleet							
8. Dew							
9. Frost							
10. Ice							
11. Snowflakes							
12. Ice crystals							
13. Ice pellets							
14. Ice grains							
15. Ice cubes							
16. Icebergs							
17. Ice floes							
18. Ice chunks							
19. Ice shards							
20. Ice needles							
21. Ice crystals							
22. Ice grains							
23. Ice pellets							
24. Ice cubes							
25. Icebergs							
26. Ice floes							
27. Ice chunks							
28. Ice shards							
29. Ice needles							
30. Ice crystals							
31. Ice grains							
32. Ice pellets							
33. Ice cubes							
34. Icebergs							
35. Ice floes							
36. Ice chunks							
37. Ice shards							
38. Ice needles							
39. Ice crystals							
40. Ice grains							
41. Ice pellets							
42. Ice cubes							
43. Icebergs							
44. Ice floes							
45. Ice chunks							
46. Ice shards							
47. Ice needles							
48. Ice crystals							
49. Ice grains							
50. Ice pellets							
51. Ice cubes							
52. Icebergs							
53. Ice floes							
54. Ice chunks							
55. Ice shards							
56. Ice needles							
57. Ice crystals							
58. Ice grains							
59. Ice pellets							
60. Ice cubes							
61. Icebergs							
62. Ice floes							
63. Ice chunks							
64. Ice shards							
65. Ice needles							
66. Ice crystals							
67. Ice grains							
68. Ice pellets							
69. Ice cubes							
70. Icebergs							
71. Ice floes							
72. Ice chunks							
73. Ice shards							
74. Ice needles							
75. Ice crystals							

[illegible]

CHICANOS, ME 42 101 150 171 126 110 126

	42	101	150	171	126	118	128
CHICAGOS, ME							
myself			49	56			
CHICAGOS	42	92	69	105	126	118	128

POVERTY, CRIME, PREJUDICE	130	181	52	76	107	53	120
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POVERTY, CRIME, PREJUDICE	130	181	52	36	107	83	130
poor	60	45	25	34	49	31	101
poverty	60	45	25	34	49	31	101
profit	20	7	-	-	-	-	11
gangs	-	75	18	-	-	-	-
oppression	10	-	-	-	23	-	-
crime	-	11	-	-	-	-	-
prejudice	7	10	-	-	-	-	-
problems	-	-	-	-	-	23	-
racism	-	-	-	-	11	-	-
discrimination	9	-	-	36	23	-	11
illegal	19	17	-	-	-	-	8
injustice	-	-	-	-	-	-	10
bad	-	6	9	6	-	6	30
unlo	-	-	-	-	-	-	-

MEXICO, TEXAS, U.S.

[illegible]

MEXICAN AMERICANS/MEXICANAMERICANOS

In the self image of the Mexican Americans, the people category was particularly salient, although it is a composite of several components: "people," "family," "race." They also showed a high degree of self identification ("me"), and although Mexican Americans frequently object to the label Chicano, they apparently use it to a certain degree themselves. In contrast, other alternatives, such as "Mexican," "Hispanic" or "Latin," which are labels frequently used by outsiders, did not elicit any substantive identification from the Mexican Americans. The most substantive elements of the Mexican self image were personality attributes like "good," "proud," "strong," "intelligent," and with regard to their economic situation, "poor." References to "heritage," "culture," and "history" reflect less personal attachment.

The Anglo Americans viewed MEXICAN AMERICANS as "immigrants," "Mexicans," a racial "minority," but also as "citizens." They described Mexican Americans as being "good," "proud," "happy" and "sad," "religious," and "smart." But personality characteristics received less attention than the Spanish, Hispanic origin and language. "Culture," "customs," and popular food such as "tacos," "tortillas," "chili," "beans," were frequently mentioned. With regard to life conditions, "poverty" and "work" were strong concerns as were "gangs" and "crime" to the Anglos in Los Angeles. Anglo Americans associated Mexican Americans more with Mexico than did the Mexican Americans themselves.

The people dimension was also particularly salient to the Puerto Ricans and Cubans. They perceived MEXICAN AMERICANS as "people," "persons," "minorities," "citizens," a separate "race," as "foreigners" by some and as "friends" by others. In addition to their references to "Spanish" and "Mexican," "Indians" was a surprisingly high response. They viewed Mexican Americans as "good" and "proud" people but also as "dirty." The affective identification was modest, and their association with distant regions, "Mexico," "Texas," and "California" was more salient. The label "Chicano" was particularly heavily used. In the eyes of the Cubans "poverty" was a particularly salient characteristic of Mexican Americans and to a lesser extent also "injustice" and "discrimination."

In general, the Anglo Americans viewed MEXICAN AMERICANS from the critical perspective of the majority. Personality attributes such as "good" and "proud" are most mentioned by the Mexican Americans. Compared to other groups, the Mexican Americans placed less emphasis on culture, language, economic and social conditions. They also showed strong self identification as "Chicanos." The Cubans were similar to Anglo Americans in their views of MEXICAN AMERICANS.

PUERTO RICANS/PUERTORICANOS

PEOPLE, PLACE	NATIVE AMERICANS		EUROPEAN AMERICANS		AFRICAN AMERICANS		ASIAN AMERICANS		PACIFIC ISLANDERS		HISPANIC AMERICANS	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
immigrant	306	255	212	323	273	226	837					
brothers	30	-	-	13	-	-	14					
Indians	-	-	-	21	-	15	27					
us	-	-	-	-	18	18	30					
women	-	-	22	-	-	12	13					
majorities	38	24	9	30	20	30	15					
Americans	16	13	16	9	-	-	8					
Caucasians	10	-	-	-	-	-	-					
blacks	46	13	23	37	7	19	62					
anglos, as	-	-	-	-	52	-	8					
whites	-	-	16	-	-	-	-					
men	-	-	-	-	-	-	-					
merchant	37	17	8	9	-	-	-					
Americans	10	19	-	16	35	17	-					
minority	-	-	-	-	-	-	-					
mother	-	-	-	-	12	-	-					
girls	-	-	-	11	-	-	-					
citizens	-	-	-	-	-	-	-					
people	53	124	92	86	96	30	17					
person	-	-	-	-	-	-	-					
many	9	-	13	-	-	20	47					
population	-	-	-	-	-	-	-					
population	9	7	7	16	-	23	20					
sup	14	32	15	51	12	-	6					
race	22	-	7	13	31	-	10					
family	-	-	-	-	-	20	36					
1	30	-	-	-	-	-	-					

BAD, COARSE	16	26	0	0	0	28	32
foo	-	-	-	-	-	-	10
bad, veil	-	-	-	-	-	-	18
dirty	16	11	-	-	-	-	9
coarse	-	-	-	-	-	-	11
dumb	-	15	-	-	-	-	-
stupid	-	10	-	-	-	-	-

POVERTY, DRUGS, GAMES	127	80	76	59	128	63	22
gangs	6	12	-	-	-	-	-
poverty	16	-	27	10	8	11	-
poor	53	43	28	22	52	-	-
unemployment	-	-	-	-	-	11	-
rejection	-	33	-	-	-	-	-
drugs	6	-	-	25	8	-	-
discrim.	-	-	-	-	-	12	-
drugs	17	5	9	30	15	-	-
unemployment	14	-	-	-	5	-	-
struggle	15	-	-	6	-	-	-
slums	-	7	-	-	-	10	-
problems	-	-	-	-	-	-	-

PUERTO RICO, ISLAND, U.S.	174	218	131	197	222	209	237
Mexico	7	17	-	-	-	-	-
peasants	-	-	-	-	6	17	-
islander	16	15	-	-	10	23	-
state	-	-	-	-	11	39	-
estado	11	12	13	9	40	39	37
country	-	-	-	-	-	-	11
Chicago	21	11	-	-	16	22	7
San Juan	69	71	56	57	9	63	77
New York	-	-	-	-	-	-	14
Queens	-	15	-	-	10	16	-
middle	-	-	-	-	25	18	-
governador	-	-	-	-	13	35	99
patric	60	50	22	93	68	35	99
isla	10	-	-	-	14	-	-
flag	10	-	-	-	14	-	-
Puerto Rico	-	25	40	26	44	46	33
campo	-	-	-	-	-	-	-
Puerto Rico	-	-	-	-	-	-	-

Perceptions and Evaluations by:					Percentage of Total Score		
Main Components	Anglo Americans		Mexican Americans	Puerto Ricans	Cubans		
	New York	Los Angeles	Los Angeles	El Paso	New York	San Juan	Miami
1. Attitudes toward the U.S.	1.00	1.00	1.00	1.00	1.00	1.00	1.00
2. Attitudes toward the U.S. government	1.00	1.00	1.00	1.00	1.00	1.00	1.00
3. Attitudes toward the U.S. economy	1.00	1.00	1.00	1.00	1.00	1.00	1.00
4. Attitudes toward the U.S. culture	1.00	1.00	1.00	1.00	1.00	1.00	1.00
5. Attitudes toward the U.S. education system	1.00	1.00	1.00	1.00	1.00	1.00	1.00
6. Attitudes toward the U.S. health care system	1.00	1.00	1.00	1.00	1.00	1.00	1.00
7. Attitudes toward the U.S. social system	1.00	1.00	1.00	1.00	1.00	1.00	1.00
8. Attitudes toward the U.S. political system	1.00	1.00	1.00	1.00	1.00	1.00	1.00
9. Attitudes toward the U.S. military	1.00	1.00	1.00	1.00	1.00	1.00	1.00
10. Attitudes toward the U.S. foreign policy	1.00	1.00	1.00	1.00	1.00	1.00	1.00
11. Attitudes toward the U.S. international relations	1.00	1.00	1.00	1.00	1.00	1.00	1.00
12. Attitudes toward the U.S. global impact	1.00	1.00	1.00	1.00	1.00	1.00	1.00
13. Attitudes toward the U.S. role in the world	1.00	1.00	1.00	1.00	1.00	1.00	1.00
14. Attitudes toward the U.S. influence	1.00	1.00	1.00	1.00	1.00	1.00	1.00
15. Attitudes toward the U.S. power	1.00	1.00	1.00	1.00	1.00	1.00	1.00
16. Attitudes toward the U.S. prestige	1.00	1.00	1.00	1.00	1.00	1.00	1.00
17. Attitudes toward the U.S. reputation	1.00	1.00	1.00	1.00	1.00	1.00	1.00
18. Attitudes toward the U.S. image	1.00	1.00	1.00	1.00	1.00	1.00	1.00
19. Attitudes toward the U.S. status	1.00	1.00	1.00	1.00	1.00	1.00	1.00
20. Attitudes toward the U.S. position	1.00	1.00	1.00	1.00	1.00	1.00	1.00
21. Attitudes toward the U.S. role in the world	1.00	1.00	1.00	1.00	1.00	1.00	1.00
22. Attitudes toward the U.S. influence	1.00	1.00	1.00	1.00	1.00	1.00	1.00
23. Attitudes toward the U.S. power	1.00	1.00	1.00	1.00	1.00	1.00	1.00
24. Attitudes toward the U.S. prestige	1.00	1.00	1.00	1.00	1.00	1.00	1.00
25. Attitudes toward the U.S. reputation	1.00	1.00	1.00	1.00	1.00	1.00	1.00
26. Attitudes toward the U.S. image	1.00	1.00	1.00	1.00	1.00	1.00	1.00
27. Attitudes toward the U.S. status	1.00	1.00	1.00	1.00	1.00	1.00	1.00
28. Attitudes toward the U.S. position	1.00	1.00	1.00	1.00	1.00	1.00	1.00
29. Attitudes toward the U.S. role in the world	1.00	1.00	1.00	1.00	1.00	1.00	1.00
30. Attitudes toward the U.S. influence	1.00	1.00	1.00	1.00	1.00	1.00	1.00
31. Attitudes toward the U.S. power	1.00	1.00	1.00	1.00	1.00	1.00	1.00
32. Attitudes toward the U.S. prestige	1.00	1.00	1.00	1.00	1.00	1.00	1.00
33. Attitudes toward the U.S. reputation	1.00	1.00	1.00	1.00	1.00	1.00	1.00
34. Attitudes toward the U.S. image	1.00	1.00	1.00	1.00	1.00	1.00	1.00
35. Attitudes toward the U.S. status	1.00	1.00	1.00	1.00	1.00	1.00	1.00
36. Attitudes toward the U.S. position	1.00	1.00	1.00	1.00	1.00	1.00	1.00
37. Attitudes toward the U.S. role in the world	1.00	1.00	1.00	1.00	1.00	1.00	1.00
38. Attitudes toward the U.S. influence	1.00	1.00	1.00	1.00	1.00	1.00	1.00
39. Attitudes toward the U.S. power	1.00	1.00	1.00	1.00	1.00	1.00	1.00
40. Attitudes toward the U.S. prestige	1.00	1.00	1.00	1.00	1.00	1.00	1.00
41. Attitudes toward the U.S. reputation	1.00	1.00	1.00	1.00	1.00	1.00	1.00
42. Attitudes toward the U.S. image	1.00	1.00	1.00	1.00	1.00	1.00	1.00
43. Attitudes toward the U.S. status	1.00	1.00	1.00	1.00	1.00	1.00	1.00
44. Attitudes toward the U.S. position	1.00	1.00	1.00	1.00	1.00	1.00	1.00
45. Attitudes toward the U.S. role in the world	1.00	1.00	1.00	1.00	1.00	1.00	1.00
46. Attitudes toward the U.S. influence	1.00	1.00	1.00	1.00	1.00	1.00	1.00
47. Attitudes toward the U.S. power	1.00	1.00	1.00	1.00	1.00	1.00	1.00
48. Attitudes toward the U.S. prestige	1.00	1.00	1.00	1.00	1.00	1.00	1.00
49. Attitudes toward the U.S. reputation	1.00	1.00	1.00	1.00	1.00	1.00	1.00
50. Attitudes toward the U.S. image	1.00	1.00	1.00	1.00	1.00	1.00	1.00
51. Attitudes toward the U.S. status	1.00	1.00	1.00	1.00	1.00	1.00	1.00
52. Attitudes toward the U.S. position	1.00	1.00	1.00	1.00	1.00	1.00	1.00
53. Attitudes toward the U.S. role in the world	1.00	1.00	1.00	1.00	1.00	1.00	1.00
54. Attitudes toward the U.S. influence	1.00	1.00	1.00	1.00	1.00	1.00	1.00
55. Attitudes toward the U.S. power	1.00	1.00	1.00	1.00	1.00	1.00	1.00
56. Attitudes toward the U.S. prestige	1.00	1.00	1.00	1.00	1.00	1.00	1.00
57. Attitudes toward the U.S. reputation	1.00	1.00	1.00	1.00	1.00	1.00	1.00
58. Attitudes toward the U.S. image	1.00	1.00	1.00	1.00	1.00	1.00	1.00
59. Attitudes toward the U.S. status	1.00	1.00	1.00	1.00	1.00	1.00	1.00
60. Attitudes toward the U.S. position	1.00	1.00	1.00	1.00	1.00	1.00	1.00
61. Attitudes toward the U.S. role in the world	1.00	1.00	1.00	1.00	1.00	1.00	1.00
62. Attitudes toward the U.S. influence	1.00	1.00	1.00	1.00	1.00	1.00	1.00
63. Attitudes toward the U.S. power	1.00	1.00	1.00	1.00	1.00	1.00	1.00
64. Attitudes toward the U.S. prestige	1.00	1.00	1.00	1.00	1.00	1.00	1.00
65. Attitudes toward the U.S. reputation	1.00	1.00	1.00	1.00	1.00	1.00	1.00
66. Attitudes toward the U.S. image	1.00	1.00	1.00	1.00	1.00	1.00	1.00
67. Attitudes toward the U.S. status	1.00	1.00	1.00	1.00	1.00	1.00	1.00
68. Attitudes toward the U.S. position	1.00	1.00	1.00	1.00	1.00	1.00	1.00
69. Attitudes toward the U.S. role in the world	1.00	1.00	1.00	1.00	1.00	1.00	1.00
70. Attitudes toward the U.S. influence	1.00	1.00	1.00	1.00	1.00	1.00	1.00
71. Attitudes toward the U.S. power	1.00	1.00	1.00	1.00	1.00	1.00	1.00
72. Attitudes toward the U.S. prestige	1.00	1.00	1.00	1.00	1.00	1.00	1.00
73. Attitudes toward the U.S. reputation	1.00	1.00	1.00	1.00	1.00	1.00	1.00
74. Attitudes toward the U.S. image	1.00	1.00	1.00	1.00	1.00	1.00	1.00
75. Attitudes toward the U.S. status	1.00	1.00	1.00	1.00	1.00	1.00	1.00
76. Attitudes toward the U.S. position	1.00	1.00	1.00	1.00	1.00	1.00	1.00
77. Attitudes toward the U.S. role in the world	1.00	1.00	1.00	1.00	1.00	1.00	1.00
78. Attitudes toward the U.S. influence	1.00	1.00	1.00	1.00	1.00	1.00	1.00
79. Attitudes toward the U.S. power	1.00	1.00	1.00	1.00	1.00	1.00	1.00
80. Attitudes toward the U.S. prestige	1.00	1.00	1.00	1.00	1.00	1.00	1.00
81. Attitudes toward the U.S. reputation	1.00	1.00	1.00	1.00	1.00	1.00	1.00
82. Attitudes toward the U.S. image	1.00	1.00	1.00	1.00	1.00	1.00	1.00
83. Attitudes toward the U.S. status	1.00	1.00	1.00	1.00	1.00	1.00	1.00
84. Attitudes toward the U.S. position	1.00	1.00	1.00	1.00	1.00	1.00	1.00
85. Attitudes toward the U.S. role in the world	1.00	1.00	1.00	1.00	1.00	1.00	1.00
86. Attitudes toward the U.S. influence	1.00	1.00	1.00	1.00	1.00	1.00	1.00
87. Attitudes toward the U.S. power	1.00	1.00	1.00	1.00	1.00	1.00	1.00
88. Attitudes toward the U.S. prestige	1.00	1.00	1.00	1.00	1.00	1.00	1.00
89. Attitudes toward the U.S. reputation	1.00	1.00	1.00	1.00	1.00	1.00	1.00
90. Attitudes toward the U.S. image	1.00	1.00	1.00	1.00	1.00	1.00	1.00
91. Attitudes toward the U.S. status	1.00	1.00	1.00	1.00	1.00	1.00	1.00
92. Attitudes toward the U.S. position	1.00	1.00	1.00	1.00	1.00	1.00	1.00
93. Attitudes toward the U.S. role in the world	1.00	1.00	1.00	1.00	1.00	1.00	1.00
94. Attitudes toward the U.S. influence	1.00	1.00	1.00	1.00	1.00	1.00	1.00
95. Attitudes toward the U.S. power	1.00	1.00	1.00	1.00	1.00	1.00	1.00
96. Attitudes toward the U.S. prestige	1.00	1.00	1.00	1.00	1.00	1.00	1.00
97. Attitudes toward the U.S. reputation	1.00	1.00	1.00	1.00	1.00	1.00	1.00
98. Attitudes toward the U.S. image	1.00	1.00	1.00	1.00	1.00	1.00	1.00
99. Attitudes toward the U.S. status	1.00	1.00	1.00	1.00	1.00	1.00	1.00
100. Attitudes toward the U.S. position	1.00	1.00	1.00	1.00	1.00	1.00	1.00

APPEARANCE: DARK, BROWN	9	14	11	12	3	4	1
GOOD, LOVE, INDEPENDENCE	5	6	14	10	19	32	25
CULTURE: FOOD, MUSIC	16	12	15	11	11	3	10
SPANISH, HISPANIC, LATIN	24	18	9	18	13	3	9
PEOPLE, FRIENDS	21	21	30	26	21	16	22
GRAD, COARSE	1	3	0	0	0	2	4
POVERTY, DRUGS, GANGS	9	7	3	5	10	4	2
PUERTO RICO, ISLAND, U.S.	12	18	16	16	17	20	20
WORK, MONEY	4	1	2	0	5	15	5
MISCELLANEOUS	0	0	0	2	1	2	1

	1450	1193	797	1235	1306	1440	1206
Total Scores							

WORDS, MONET	0	5	17	0	40	210	61
trabajador	-	-	-	-	23	36	21
dinero	-	-	-	-	10	-	-
economía	-	-	-	-	-	10	-
significants	-	-	-	-	102	19	-
work	-	6	6	-	7	20	21
ricos	-	11	-	-	-	15	-
cupones	-	-	-	-	-	17	-

MISCELLANEOUS	52	0	0	20	16	27	31
radio	14	-	-	-	6	-	-
education	16	-	-	-	-	-	-
U.S. Story	-	-	-	10	-	-	10
play	-	-	-	-	-	-	-
book	12	-	-	-	4	-	7
politics	-	-	-	-	-	11	-
stage	-	-	-	-	-	16	-
opera	-	-	-	10	-	-	-
live	-	-	-	-	-	-	-
help	10	-	-	-	6	-	-

Main Components and Responses									
CE	Date	Broom	African Americans		Native Americans		European Americans		Latino
			Non-Prejudice	Prejudice	Non-Prejudice	Prejudice	Non-Prejudice	Prejudice	
12			12	16	87	132	95	61	12
10									
55	21	19	41						11
15					16	5			
10	6	17		8	26				
18	9			8	11				
17	20	21	18					50	8
7	3				12	8			
12					11				

[illegible]

Topic	Food	MUSIC	299	146	118	132	149	308	121
Culture			30	9	28	75	18	-	10
Foreigners			35	15	-	30	46	-	10
Islands			10	34	-	20	7	-	17
Japan			11	7	-	-	-	-	-
Music			10	1	-	-	-	-	-
Offspring			11	8	12	-	-	-	-
Music			63	39	15	17	11	6	10
Nationality			-	-	12	11	12	32	13
Nationalism			-	-	-	-	-	14	14
Disparity			-	-	-	-	-	12	12
Habits			-	-	-	-	-	15	15
Religion			18	-	-	-	14	-	-
Rice			19	-	-	-	-	12	-
Run			3	13	8	-	6	6	-
History			-	-	-	-	10	-	-
Sale			-	11	18	-	16	12	-
Selling			19	4	20	9	13	3	3
Democracy			-	-	-	-	-	-	-

	Latina	Mex	216	68	275	165	MO	110
Language		51	22	12	28	10	-	-
Latin	Latin	6	34	-	47	27	26	45
Hispanic	Hispanic	65	27	23	38	12	-	-
Spanish	Spanish	296	124	22	59	107	14	42
Totals		-	12	-	-	9	-	-
Total		-	22	12	19	-	-	-
Average		13	-	-	34	-	-	23

PUERTO RICANS/PUERTORIQENOS

In the self image of the Puerto Ricans the personality characteristics of "goodness," "love," "independence" and "friendliness" had a high salience as qualities important in interpersonal relations. These socially relevant human qualities were given nearly double as much weight by the San Juan Puerto Ricans compared to those in New York. Another major difference between the two groups was that the New York Puerto Ricans strongly identified themselves as "Spanish," while this trend was negligible among those living in San Juan. Interestingly, the latter group shows a stronger inclination to use the label "American." The Puerto Ricans in New York showed more concern with their "poverty" and economically disadvantaged situation than did those living in San Juan.

In the eyes of the Anglo Americans the Spanish language and cultural background of PUERTO RICANS were particularly salient: "music," "dancing," "food," "rice," "rum," etc. The Puerto Ricans naturally received more attention from the Anglo Americans living in New York than from those living in Los Angeles. While the Anglo Americans in Los Angeles preferred the neutral general label of "people," the Anglo Americans in New York spoke in more specific terms of "friends," "immigrants," and "minorities" and were more aware of the disadvantaged economic status of Puerto Ricans: "poverty," "welfare," "slums," "struggle."

The Mexican Americans perceived PUERTO RICANS as people of Spanish background and race, although interestingly, the Anglo Americans gave more attention to Hispanic origin than the Mexican Americans (especially the Los Angeles Mexicans). There were signs of affective identification in their references to "friends" and "brothers" and "sisters." In human terms, the Mexican Americans described Puerto Ricans as "good," "happy," "fun," "loving," and "proud" people. With regard to their physical appearance, the darkness of skin received at least as much attention from Mexican Americans as from Anglo Americans.

From the perspective of the Cubans, the PUERTO RICANS were described as "good," "generous," and "joyful" persons of Latin/Spanish origin. References to "friendship" and "brotherhood" were the highest from the Cubans.

In general, the San Juan group showed a personally centered self-image with special emphasis on socially relevant human qualities. The New York based Puerto Ricans took somewhat more the perspectives of the outsider. The New York based Anglo Americans compared to the Los Angeles based Anglos showed a more human focus, registering "poverty," "struggle," "violence," "crime," beyond the stereotypical images of "music," "dance," "rum," etc. The Mexican Americans observed more human qualities, but showed considerable similarity with the views of the Anglo Americans.

CUBANS/CUBANOS

Main Components and Reponses	Single Responses		Multiple Responses		Partial Scales		Totals	
	Score	Low (range)	Low (range)	High (range)	Low (range)	High (range)	Low (range)	High (range)
1. Self-Concept								
2. Social Interaction								
3. Academic Achievement								
4. Emotional Stability								
5. Physical Health								
6. Interpersonal Relationships								
7. Cognitive Function								
8. Behavioral Patterns								
9. Psychological Well-being								
10. Overall Life Satisfaction								

[illegible]

	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972
COMMUNISM, Dictat. MShip	281	212	127	250	322	346	78					
communism, t	15	8	15	13	5	102	12					
communism, t	33	38	13	70	83	90	18					
oppressed	11	-	-	31	17	17	-					
dictator	-	-	-	10	-	-	-					
	222	142	90	138	166	132	43					

FIGHTERS, WARS	28	50	22	27	33	70	91
fight,er	luchadores	-	9	-	4	-	53
pain							15
war	guerra	11	15	14	16	6	8
revolution	revolution	17	26	8	7	27	51

	207	254	165	202	166	103	479
CUBA, FLORIDA							
Miami	47	10	20	12	37	43	180
country	18	15	-	13	12	15	27
Florida	58	49	19	35	22	-	17
Cuba	37	123	70	40	55	72	50
Puerto Rico	34	17	6	-	-	-	6
Madona	11	-	-	-	-	-	10
South	-	-	-	-	-	-	6
Fatherland	-	-	-	-	-	-	32
Caribbean	15	-	-	-	-	-	-
Island	62	28	39	94	1	13	18

	80	41	13	36	53	145	111
UNEMPLOYMENT							
POVERTY							
works							
trabajo	35	23	8	17	28	9	23
poor	4	3	0	1	2	5	10
poverty	35	23	8	17	28	9	23
poor	4	3	0	1	2	5	10
problems	9	5	5	9	13	11	11
problems	-	-	-	10	-	10	-
money	7	-	-	-	14	4	3
dinero	14	-	-	-	-	-	-
trouble	7	-	-	-	-	-	-
trouble	14	-	-	-	-	-	-
worker	11	-	-	-	6	99	76
worker	11	-	-	-	6	99	76
welfare	11	-	-	-	-	-	-
welfare	11	-	-	-	-	-	-

FREEDOM UNIT	24	8	12	27	66	105	205
united union	7	-	-	-	-	6	-
faith	-	-	-	-	-	-	12
free dom	13	8	-	18	20	10	32
hope	-	-	-	-	-	-	9
good	4	-	12	9	18	89	60
great	-	-	-	-	-	-	12
liberty	-	-	-	-	-	-	5
for ful	-	-	-	-	-	-	54

Perceptions and Evaluations by:					Percentage of Total Score
Anglo Americans		Mexican Americans		Puerto Ricans	
New York	Los Angeles	Los Angeles	El Paso	New York	Cubans
				San Juan	
					Hawaii

APPEARANCE: DARK, BROWN	4	2	7	3	0	0	2
PROUD, DILIGENT	0	3	4	2	3	3	7
CULTURE: MUSIC, CIGARS	10	8	6	9	6	3	5
SPANISH, HISPANIC, LATIN	15	8	7	10	4	1	5
PEOPLE, RACE	15	15	16	22	7	15	15
BAD	0	0	1	0	0	4	3
COMMUNISM, DICTATORSHIP	17	17	18	19	22	23	6
FIGHTERS, WARS	2	4	3	2	5	7	7
CUBA, FLORIDA	18	20	24	15	12	12	14
UNEMPLOYMENT, POVERTY	5	3	2	3	4	10	9
FREEDOM, UNITY	1	1	2	2	5	7	15
REFUGEES, BOAT PEOPLE	8	16	10	11	33	13	13
MISCELLANEOUS	5	2	0	3	3	5	1

Total Scores	1609	1241	697	1379	1439	1526	1376
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	198	199	200	73	150	416	706	1,727
REFUGEES, BOAT PEOPLE	14	32	-	-	77	18	-	-
sum grantees	-	-	-	-	-	-	-	-
expatriates	-	-	-	-	-	-	-	-
refugees	-	-	-	-	5	40	21	6
campes	-	-	-	-	-	-	-	-
Mar-titos	-	7	11	7	-	-	-	-
boats	35	59	12	37	56	17	53	33
barco	11	11	-	-	-	-	-	-
gallo	60	81	50	94	105	24	60	60
all types	8	16	-	7	19	-	35	35
others	-	-	-	-	-	-	-	-
expatriate	-	7	-	-	11	6	-	-
return	-	-	-	-	-	27	-	-
emigrants	-	-	-	-	-	15	-	-
operantes	-	-	-	-	-	27	5	-

MISCELLANEOUS									
	78	74	24	0	37	37	76	10	10
progress	-	-	-	-	-	-	-	-	-
education	23	-	-	-	-	-	-	-	-
richly,ricardo	5	18	-	-	-	-	-	-	-
happ	-	-	-	5	10	-	-	-	-
work	13	-	-	-	-	-	-	-	-
name	-	-	-	-	-	-	-	16	-
missiles	11	-	-	7	10	-	-	-	-
gold	-	-	-	-	-	12	-	-	-
water	11	-	-	6	5	-	-	-	-
different	-	-	-	-	19	-	-	-	-
warm,warpt	-	-	-	-	-	-	27	10	-
business	11	-	-	-	-	-	11	11	-
negotiations	-	-	-	-	-	-	11	11	-
business	-	-	-	-	-	-	11	11	-
business	-	-	10	-	-	-	11	11	-

Main Components and Responses	Public Attitudes		Political Participation		Political Behavior	
	Low	High	Low	High	Low	High
1. Political Participation						
2. Political Behavior						
3. Political Attitudes						
4. Political Participation						
5. Political Behavior						
6. Political Attitudes						
7. Political Participation						
8. Political Behavior						
9. Political Attitudes						
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27. Political Attitudes						
28. Political Participation						
29. Political Behavior						
30. Political Attitudes						
31. Political Participation						
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33. Political Attitudes						
34. Political Participation						
35. Political Behavior						
36. Political Attitudes						
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39. Political Attitudes						
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42. Political Attitudes						
43. Political Participation						
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45. Political Attitudes						
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69. Political Attitudes						
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75. Political Attitudes						
76. Political Participation						
77. Political Behavior						
78. Political Attitudes						
79. Political Participation						
80. Political Behavior						
81. Political Attitudes						
82. Political Participation						
83. Political Behavior						

APPEAR.	F. DARK, BROWN				F. 0 24			
neg	-	2	10	-	-	-	-	16
bro-	-	-	13	7	-	-	-	-
car.	65	29	23	23	7	-	-	8
dark	-	-	-	13	-	-	-	-

[illegible]

Category	100	100	100	100	100	100	100	100	100
Category	74	15	22	13	36	6	10	10	45
Cigars	-	-	-	-	-	-	-	-	-
Coffee	-	-	-	-	-	-	-	-	-
Coke	10	13	21	33	16	-	-	-	-
Domesticity	-	-	-	-	-	-	-	-	-
Flg	-	-	-	-	-	-	-	-	-
Comida	26	14	-	20	-	-	-	-	-
Food	26	14	-	20	-	-	-	-	-
Culture	12	9	10	-	4	15	-	-	-
Culture	12	9	10	-	4	15	-	-	-
Culture	12	9	10	-	4	15	-	-	-
Baseball	12	-	5	-	-	-	-	-	-
Habits	12	-	5	-	-	-	-	-	-
Super	10	12	-	5	-	-	-	-	-
Tobacco	-	-	-	-	-	-	-	-	-
Tradition	-	-	-	-	-	-	-	-	-
Black bean	0	9	12	14	20	-	-	-	-

[illegible]

POPUL. RACE	234	195	111	790	104	226	213
blacks	6	-	-	-	-	-	-
chicanos	16	-	-	-	6	19	17
whites	5	-	-	-	-	-	10
americans	17	30	-	15	-	-	-
minority	16	-	11	-	-	-	-
family	12	-	-	-	4	11	23
second	6	-	-	-	-	12	-
neighbors	5	-	9	-	20	15	10
brothers	-	-	-	-	-	22	22
parents	-	-	-	-	-	10	16
parties	-	-	-	-	-	10	16
people	91	83	75	92	60	70	116
middle	-	-	-	-	8	15	16
class	-	-	-	-	16	12	-
population	-	-	-	-	-	-	-
foreigners	31	37	-	16	9	48	-
francs	5	12	19	22	23	23	23
maples	-	22	24	68	-	22	16
race	14	-	7	10	-	-	4
hustlers	8	3	-	17	-	-	-
americans	-	-	-	-	-	11	10
names	-	-	-	-	-	9	18
young	-	-	-	-	-	11	-
girls	-	-	-	-	-	-	20
boys	-	-	-	-	-	-	-
jobs	-	-	-	-	-	-	-

CUBANS/CUBANOS

In the Cubans' self image the more conventional labels of "people," "person," and "human beings" were outweighed by some less conventional ones ("fighters," "exiles," "refugees," "patriots"). This strong political, nationalistic undertone of their self-identification sets Cubans somewhat apart from the other Hispanic American groups compared. This is further underscored by some of the personality attributes Cubans used to describe themselves. Most saliently they characterized themselves as "good" as well as "bad" people, which is somewhat unusual to find in collective ethnic-national self imagery. Their references to "joy" were also unusually high, but accompanied by "sadness." Strong references to "freedom" and "liberty" reflect a state of active political awareness. In more conventional terms, they see themselves as "proud," "talkative," and "intelligent."

The Anglo Americans' image of CUBANS was dominated by Spanish language and cultural background. Products like "cigars," "coffee," and "sugar," attracted a great deal of attention. The refugee status was seen against the background of Communist oppression and Fidel Castro's dictatorship and political rule. CUBANS were identified as "immigrants," "refugees," "aliens," and "foreigners," and described as "dark skinned," "loud," and "talkative." The more positive imagery created by the immigrant Cubans apparently interferes with the imagery created by Fidel Castro's system.

The Mexican Americans' image of CUBANS was similar to the Anglo Americans' image just discussed. There was similar emphasis on refugee status, political persecution, communism, and Fidel Castro. However, the Mexican Americans paid less attention to a Hispanic/Latin origin, and tended to view Cubans as "foreigners," "strangers" of different background and nationality. From the cultural angle, food received less attention than music.

The Puerto Ricans, particularly those from San Juan, showed more affinity and identification with Cubans as well as more open ambivalence and criticism. The Puerto Ricans referred more to "friendship," "brotherhood," and familial relationships but also described Cubans as "Jews" and "foreigners." They showed the most awareness of the Communist rule and Fidel Castro and characterized Cubans most emphatically as good people, "exiles," "refugees" concerned with "freedom" and "liberty." They recognized Cuban diligence, and the heavy references to "work" and "workers" suggest an appreciation of Cuban motivation and performance. At the same time their characterizations of Cubans as "bad," "selfish," and "disagreeable" convey some ambivalent feelings.

In general, the self-image of the Cubans was intensively subjective, person oriented and shows a strong distinction between "good" and "bad" people, "patriots" and "communists." The Anglo Americans' image of CUBANS contained many consumer product stereotypes and a similar split between "refugees" and "Castro." The Mexican Americans' perspectives were similar to the Anglo Americans. The Puerto Ricans were the most person oriented and subjective, reflecting positive ties as well as critical attitudes.

Summary

How various ethnic/cultural groups (e.g., Hispanic or Anglo Americans) view themselves and each other tells a great deal about their relationship. We now extend our analysis to trends across specific images to chart perceptual dispositions and value orientations of which these groups themselves are mostly unaware.

Prior to this discussion we should mention again that these data came from two different studies. The data on ANGLO AMERICANS, BLACK AMERICANS, and HISPANIC AMERICANS were obtained in the context of our present study of six student samples (one Anglo and five Hispanic American). The data on the images of MEXICAN AMERICANS, PUERTO RICANS, and CUBANS came from a recent comparative study sponsored by the National Institute of Mental Health involving two Anglo American and five Hispanic American adult samples.

In the field of ethnic identification a great deal depends on the connotations attached to particular ethnic labels (e.g., "Chicano" or "Latino"). Since ethnic labels can develop undesirable connotations, it is desirable to use those which are most acceptable to the members of that particular ethnic population. The results indicate that "Hispanic American" is the most widely accepted label for all three major cultural groups: Mexican Americans, Puerto Ricans, and Cubans. The label "Latino" is quite popular with the Cubans, but even they identify more with "Hispanic American." "Hispanic American" was the most immediate identification and was richest in content for the San Juan students. Their reactions seem to convey the belief that the label "Hispanic American" identifies exclusively Puerto Ricans. The two other groups, the Mexican Americans and the Cubans, show more awareness that "Hispanic American" includes other culture groups as well.

In terms of primary identification, the more specific labels like "Mexican American" or "Cuban" are both more popular and useful. In this context the Mexican Americans also used the word "Chicano." This tendency was stronger, however, in El Paso than in Los Angeles. There are also several indications which suggest that despite their frequent references to themselves as "Chicanos," the best and most widely accepted label free of negative connotations is "Mexican American."

To identify deeper perceptual dispositions and value orientations characteristic of particular culture groups it is interesting and informative to examine how they view themselves in comparison to others. Some of these differences come from different perspectives, those of an insider as compared to the perspectives of a more distant outsider. In this respect our previous research on ethnic images of more distant cultures such as Koreans (1972), Arabs (1976), Colombians (1982), and other groups has offered extensive new findings on the influence of different perspectives involving three types of images: (a) individual self-image---how an individual Egyptian perceives and values himself, (b) ethnic self-image---how Egyptians perceive Arabs or Egyptians collectively, and (c) ethnic images---how Arabs or Egyptians are perceived, for instance, by U.S. Americans.

From the angle of our present interest in Hispanic and Anglo American ethnic self-images, the above findings show a natural relationship between the individual self-image (the individual Cuban's self-image) and the collective ethnic image (the Cuban's image of Cubans as a whole). For instance, the previous research shows that ethnic self-images (e.g., the Hispanic American's image of Hispanic Americans) tend to focus on personality attributes, positive and negative values characteristic of Hispanic Americans, for example, as people, as human beings. At the same time, ethnic images (e.g., the U.S. Americans' image of Hispanic Americans) are more historically, culturally, and situationally oriented than narrowly focused on personal qualities. This case is not as extreme as we observed in the context of Arabs, but is somewhat analogous. As we found (Szalay et al., 1978), for example, the Arabs were viewed by U.S. Americans as riding on camels in the desert, as controlling oil and being ruled by rich sheiks. The Americans paid little attention to human attributes by which the Arabs describe themselves. These differences suggest two image prototypes. The first is distant, an impersonal image centered on origin, history, past tradition, and cultural symbolism. The second is close and personal focusing primarily on contemporary personality attributes and psychocultural dispositions. Some of these attributes may be idealized and imaginary yet real as a force of psychological identification.

By these criteria the ethnic self-image of the Mexican Americans is relatively impersonal, showing little emphasis on those human attributes characteristic of the self-image of the more traditional Hispanic American culture groups as represented in this study by the San Juan sample or in a previous Colombian study by students from Bogota (Szalay et al., 1982). The Puerto Rican and Colombian samples showed a similarly heavy emphasis on human qualities (e.g., "goodness," "love," "loyalty"), which are salient in the mind of the more traditionally oriented Hispanic Americans. The San Juan Puerto Ricans' emphasis on these socially relevant traditional qualities and values provides a strong human foundation for their ethnic self-image both as PUERTO RICANS and as HISPANIC AMERICANS. The relative absence of these human attributes in the Mexican American responses suggests that their ethnic self-image is less personal, reminiscent more of ethnic images held by outsiders. While the self-image of the adult Mexican American samples was somewhat stronger on the human dimension, this trend was quite weak among the Mexican American students in their HISPANIC AMERICAN self-image. They emphasized geography, cultural customs, and food, parameters previously identified as indicative more of distance rather than self-identification, particularly if there is little attention to human characteristics in the self-image.

Data obtained on a broad international scale suggest that psychocultural distance is a direct function of geographic distance. Ethnic/national images of people from distant continents also illustrate how, as a function of distance, these images are increasingly impersonal and stereotypical, leaving little of the human element. The differences observed between internal and external perspectives, which emerge from the comparison of the ethnic self-image of native cultural samples (e.g., Arabs, Colombians) in contrast to their images in the eyes of outside observers (e.g., Anglo Americans), makes possible the identification of trends in ethnic/national

images which reflect closeness as compared to those which are indicative of distance.

Indications of closeness include: identification with the ethnic label (e.g., responding to MEXICAN AMERICANS with the pronoun "me" or responding to ME with "Mexican American" or "Chicano"), emphasis on psychological attributes (e.g., "good," "loving") in the collective ethnic self-image and the similarity of those attributes with those given in the context of the individual self-image (as produced to stimuli like ME or YOUR FIRST NAME).

The Cubans again represent an individual case. The students emphasized human qualities of social relevance in their ethnic image of HISPANIC AMERICANS. Although the salience of this human component is lower for the Cuban students than for the San Juan Puerto Ricans, it is about twice as strong as that observed in the case of the Mexican Americans. Beyond such social qualities as "good" and "faithful," the adults add a strong element of additional value identification, e.g., "freedom," "liberty," "fight," "communism," and "exile." While this expands the human core of the Cuban ethnic self-image, it also underscores the somewhat unique character of their enculturation.

The average cultural distance coefficients calculated separately for the ethnic images of the student groups and the adult groups show similar trends:

Coefficients of Psychocultural Distance Between Regional Samples	Anglo Amer.	Mexican Americans		Puerto Ricans		Cubans
	East Coast	El Paso	Tempe	New York	San Juan	Miami
Anglo Americans, East Coast.32	.36	.46	.90	.57
Mexican Americans, El Paso37	.51	.82	.55
Mexican Americans, Tempe44	1.14	.72
Puerto Ricans, New York.93	.73
Puerto Ricans, San Juan.11

Table 6. Mean Distances Measured on Anglo Americans, Black Americans and Hispanic Americans in the Domain of ETHNIC IMAGES

Coefficients of Psychocultural Distance Between Regional Samples	Anglo Americans		Mexican Americans		Puerto Ricans		Cubans
	New York	Los Angel.	Los Angel.	El Paso	New York	San Juan	Miami
Anglo Americans, New York28	.62	.42	.36	.98	.83
Anglo Americans, Los Angeles23	.26	.34	.71	.65
Mexican Americans, Los Angeles22	.38	.72	.59
Mexican Americans, El Paso36	.76	.59
Puerto Ricans, New York61	.63
Puerto Ricans, San Juan64

Table 7. Mean Distances Measured on Mexican Americans, Puerto Ricans and Cubans in the Domain of ETHNIC IMAGES

The distance between the Anglo and the Mexican American ethnic images is relatively the closest, indicating in this context again the relatively high level of acculturation of the Mexican American group to the U.S. culture. The Puerto Ricans in San Juan show the greatest distance from the Anglo Americans indicating that they are the least acculturated, most traditional group. The Cuban adults show the next largest distance from the Anglo Americans, while showing sizable distances from most of the other Hispanic groups as well. The generally above average level of distances indicates that ethnic images are relatively resistant to change and that in this domain the acculturation process is particularly slow. This may be partially explained by those forces which maintain ethnic identification at an emotional level, while in other realms of perceptual semantic representation progress is made at a faster rate.

The above ethnic images reflect deeply ingrained social attitudes and human dispositions, which characterize the groups examined in their relationship to each other as well as toward themselves. The images they have developed of each other can be explained by the groups' ethnic identity, their majority or minority status, their physical distance from each other, the degree of their contacts, etc. Conditions of distance appear to be conducive to impersonal stereotypes whereas closeness and living in mixed communities create more personal familiarity as well as an increased amount of ambivalence. In the present study we observed strong ambivalence of Mexican Americans toward Anglo Americans and of the San Juan Puerto Ricans toward Cubans.

The ethnic self-images of the Hispanic American groups convey an interesting psychological tendency which may be useful in understanding how acculturation affects self-identification. The more acculturated Hispanic Americans groups (e.g., the Mexican Americans and the Puerto Ricans from New York) tended to identify themselves explicitly by their ethnicity as Mexican Americans or Puerto Ricans, or Hispanic Americans. While the tendency of explicit verbal identification did not show any significant decrease compared to the more traditional, little acculturated groups (e.g., Puerto Ricans in San Juan) their interpretation of this identity---the meaning of being Mexican American or Puerto Rican, did show a significant change.

The more acculturated groups show a significant weakening of the original Hispanic tendency to stress human attributes, particularly social qualities and affect laden personal ties. They tend to look at themselves as well as at other Hispanics in somewhat personal, social terms but more with the eyes of the outside observer. From this perspective, ethnicity is more a matter of historical symbols, customs, folklore, food preferences, exotic dishes, rather than an emphasis on human attributes, cultural values, culminating in the case of the Hispanic American in special emphasis on strong, affect-laden social ties.

From the angle of institutional adaptation, this difference is consequential. It suggests that meeting the psychological needs of ethnic identification poses somewhat different requirements in the case of the more and less acculturated Hispanic Americans. We will discuss these differences in our final chapter on conclusions, recommendations.

SOCIAL IMAGES: ME, OTHER PEOPLE

The adaptation of minority personnel to U.S. military institutions is frequently hampered by different approaches and expectations in the area of interpersonal relations. These differences can lead to tensions and dissatisfaction which seriously affect organizational climate and job performance.

Our study of Filipino servicemen in the U.S. Navy showed that they viewed their overall situation in positive terms. They had a high regard for the Navy as an institution, they had positive attitudes toward work and the service, and they had good rapport with their supervisors. But, according to the servicemen, they did suffer from an essential lack of rapport with and recognition from their U.S.-born peers (Szalay and Bryson, 1977).

At a time of strong ethnic tension and sharp criticism of U.S. political institutions, these findings were somewhat unexpected. They did underscore, however, the importance of interpersonal relationships as a distinct variable in personnel satisfaction. Other comparative studies have also shown that Koreans, Arabs and other groups of ethnic cultural background different from the U.S. mainstream generally approach interpersonal relationships with a different frame of reference.

In one of our previous studies of Hispanic-U.S. American cultural differences (Szalay et al., 1978) we concluded that interpersonal relations is the domain most influenced by cultural factors. It is also one of the least understood domains plagued by considerable ambiguities and apparent contradictions.

As shown by Lisansky's extensive review of the literature (1961), probably the single most important yet most controversial dimension of Anglo and Hispanic American comparisons is individualism versus collectivism. What makes this dimension particularly controversial is its subjective, hidden nature, its evasiveness to empirical assessment.

The differences in Anglo and Hispanic American approaches to interpersonal relations are frequently discussed in terms of dichotomous contrasts. Hispanic Americans are described as "collectivistic" (Kluckhohn and Strodtbeck, 1961), "social personalistic" (Szalay et al., 1978), and "allo-centric" (Triandis, 1983), while Anglo Americans are characterized as "individualistic" (Kluckhohn and Strodtbeck, 1961), "competitive" (Kagan, 1977), and "ideocentric" (Triandis, 1983). A great deal of controversy results from differences in the meaning and use of value-laden labels. For example, in our mainstream American society "individualistic" has a strong positive connotation while "collectivistic" carries negative undertones. Yet, beyond the semantically induced controversy, there is considerable agreement on certain important trends differentiating dominant Hispanic views of people from the Anglo American views.

ME/YO

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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Year	1971	1972	1973	1974	1975
1971	1.2	1.2	1.2	1.2	1.2
1972	1.2	1.2	1.2	1.2	1.2
1973	1.2	1.2	1.2	1.2	1.2
1974	1.2	1.2	1.2	1.2	1.2
1975	1.2	1.2	1.2	1.2	1.2

Year, M., Day	°	30	63	25	80	90	95
Dec	-	-	-	-	20	11	-
May	-	-	5	-	17	-	-
Aug	-	14	-	9	-	-	-
Mar., year	27	44	25	45	20	49	-
mean, year	-	-	-	-	-	17	-

	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	2953	2954	2955	2956	2957	2958	2959	2960	2961	2962	2963	2964	2965	2966	2967	2968	2969	2970	2971	2972	2973	2974	2975	2976	2977	2978	2979	2980	2981	2982	2983	2984	2985	2986	2987	2988	2989	2990	2991	2992	2993	2994	2995	2996	2997	2998	2999	3000
supply, mss	21	21	20	22	-	21	-	-	-	-	-	-	-	73	29	29	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											

	SEAS	LOADING	PAID ONLY	245	270	295	287	278	416
good		better.	34	27	27	50	11	10	106
friends, s. ship		amgo.	22	8	23	19	28	33	
have		mar., qe lero	15	15	15	24	37	48	
new log		moro	20	28	28	27	9	36	
and bbs		much in mition						56	5

[illegible][illegible]

category, sex, family	07	08	09	10	11	12
person	11	22	38	56	71	87
nonliving	-	-	-	-	-	-
individual	13	5	18	31	41	51
entity, one	-	5	-	8	-	8
entity, any	10	9	-	13	-	13
entity, body	-	-	-	-	-	-
entity, self	-	15	3	17	-	-
entity	-	5	10	-	-	7
entity, common	-	-	-	-	-	-
entity, nature	31	7	20	38	56	71
entity, type	11	10	-	-	-	-
entity, set	-	6	22	-	-	-
entity, object	8	8	9	18	-	-
entity, abstract	-	-	10	-	-	-
entity, other	-	-	10	-	-	-
family	20	10	6	6	6	19
family, other	-	-	-	-	-	-
family, common	-	-	-	10	10	-
family, nature	-	-	-	-	-	-

Perceptions and Evaluations by:		Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
		East Coast	El Paso	El Paso	Tempe	New York	San Juan	Miami	
Within Components		Percentage of Total Score							

1, MYSELF, ONE	14	12	9	9	6	5
YOU, WE, THEY	3	6	3	8	5	4
HAPPINESS, FUN	6	5	6	6	4	6
GOOD, LOVING, FRIENDLY	21	24	26	25	33	33
SELFISH, BAD, SAD	7	1	5	0	2	2
PERSON, MAN, FAMILY	8	8	7	14	12	11
WORK, RESPONSIBLE, AMBITION	4	3	3	6	11	8
STUDENT, SMART, STUDY	4	9	8	8	8	9
STRONG, COOL, GREAT	19	12	12	6	4	6
HANDSOME, TALL	8	12	14	9	2	6
HONEST, PRIDE, RESPECT	3	6	6	6	11	7
MISCELLANEOUS	3	2	1	2	2	3

Total Scores	1155	1140	1270	1147	1142	1229
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MISCELLANEOUS	
56	56
12	20
61	20
01	20
56	20

[illegible][illegible]

SEX	AGE	EDUCATION	1961	1962	1963	1964	1965	1966
male	20-24	high school or less	48	37	38	67	121	82
		unemployed	-	-	-	-	22	32
		in labor force	-	-	18	21	-	-
		in military	11	-	-	-	-	-
		in government	-	6	29	10	19	-
		in private	-	-	-	-	-	-
		in agriculture	6	-	13	-	7	-
		in manufacturing	-	-	-	-	17	-
		in construction	6	5	-	9	9	9
		in service	-	-	-	-	13	10
		in other	5	7	-	11	-	7

STUDENT, NAME, STREET	48	47	46	43	40	115
STUDENT, NAME, STREET	48	47	46	43	40	115

study, out	estudio	-	12	-	-	13	16
studios	estudios	-	-	-	-	15	15
student	estudiante	-	9	12	18	25	20
smart		35	53	60	64	-	26
intelligent	inteligente	9	23	24	11	26	38

STONES, COALS, GREAT	224	142	156	69	90	71
no better	30	-	-	-	-	-
wonderful	-	-	12	-	-	13
the best	-	-	-	-	13	-
great, big	62	27	22	20	9	32
athletic	23	15	11	-	-	-
fast	-	10	-	8	-	-
rough (sl)	-	15	11	-	-	10
important	-	9	10	10	-	6
superior	-	-	-	-	-	11
first	-	-	-	-	-	-
apart	10	9	-	-	-	-
stud	12	23	-	-	-	-
strong	25	16	22	28	9	26
cool	22	25	45	13	-	-
company	11	-	-	-	-	-

HEAD	NECK	SHOULDER	TAIL	90	101	106	107	110	124
small	-	-	-	16	-	-	-	-	-
beastful	-	-	-	15	-	-	-	-	-
young	-	-	-	8	-	12	8	-	-
big	-	-	-	10	15	-	-	-	-
handsome	-	-	-	21	24	18	24	-	-
sexy	-	-	-	11	3	-	-	-	-
cute	-	-	-	9	-	11	2	14	-
tall	-	-	-	20	22	37	15	-	20
pretty	-	-	-	-	-	-	-	9	24
banilla	-	-	-	-	-	-	-	6	-
short	-	-	-	19	20	24	-	-	-
dark	-	-	-	9	9	15	-	-	-
fat	-	-	-	-	-	10	-	-	-
slimy	-	-	-	-	-	12	-	-	-
good looking	-	-	-	21	22	41	11	-	-
brown eyes	-	-	-	-	-	10	-	-	10

ADJECTIVE	20	40	70	100
honest	10	17	21	25
modest	-	-	10	-
obedient	-	5	-	12
easy going	10	-	-	-
tranquil	-	-	-	10
sincere	6	-	8	10
true	-	-	-	-
unaffected	-	-	-	10
trustworthy	-	12	-	9
sensitive	-	-	-	-
quiet	11	21	-	10
humble	-	-	-	27
respectable	-	11	18	-
respect	7	12	-	8
pride	20	20	15	19
prudent	13	33	-	-

Responses to the personal pronoun ME offer mosaic pieces of the self image. They show how people view themselves, how they feel about themselves, and what are the salient elements of their self perception and evaluation.

The Anglo American group's high scores on two main components reflect the subjective importance they assign to the self. They placed special emphasis on "I," including the juxtaposition of "I" to "you." The Puerto Ricans in San Juan and the Cubans in Miami, who were found to be the more traditional groups, placed the least emphasis on "I." The Anglo Americans also stressed positive physical attributes such as "big," "strong," and "athletic," while the less accultured, more traditional Hispanic groups generally scored low on these physical attributes. The more accultured Hispanic groups occupy an intermediary position between the Anglos and the more traditional Hispanic Americans.

On other physical attributes (e.g., "handsome," "cute," "good looking") the more accultured Hispanic Americans, together with the Anglo Americans, showed generally more concern than did the traditional Hispanic Americans. In contrast, the more traditional groups, the Puerto Ricans in San Juan and the Cubans in Miami, show a much stronger preoccupation with personal, moral qualities ("good," "loving," "amiable") as well as with affect-laden attachments ("love," "friendship").

In a somewhat less predictable way, the Hispanic American students tended to characterize themselves in intellectual terms (e.g., "smart," "intelligent"). They also identified themselves more as "students." The less accultured Hispanic students showed more subjective preoccupation with "work," and particularly the students in San Juan made more references to "ambition," "desire," "goals," "improve" and other themes of a motivational nature.

The less accultured Hispanic groups think of themselves as "honest," "sincere," "humble," and "proud." In terms of social categories, they emphasized the notion of being a "person," closely followed by "human being" and "man."

In general, the Anglo American self image shows a strong concentration on "I" and stresses "strength" and other physical characteristics. The students with a more traditional Hispanic background think of themselves more as "persons" and "human beings." For them, certain social attributes and affective attachments, particularly "love" and the quality of being "good," were important considerations. The more accultured Hispanic American student samples occupy an intermediary position on these various parameters of the self image.

[illegible]

Main components and accessories	1990		1991		1992		1993		1994		1995	
	Unit	Value	Unit	Value	Unit	Value	Unit	Value	Unit	Value	Unit	Value
1. Main components	42	96	15	11	0	13						
2. Accessories	25	33	3	6								
3. Spare parts	13	23	0									
4. Maintenance												
5. Training												
6. Other												
7. Total	80	152	18	17	0	13						

[illegible]

PROVERBS	41	10	25	6	6	10
owls	-	-	8	-	-	-
sacks	-	10	-	-	-	-
horny	16	-	-	-	-	-
not much	13	-	-	-	-	-
crazy	10	-	17	6	-	-

WINDSPEED, SEV	76	70	21	145	0	10
beautifal	-	-	-	-	-	-
poorly	-	9	-	40	-	-
poorly	23	15	-	7	-	-
very	11	-	10	-	-	-
slid	27	26	10	-	-	-
sea symbol	0	-	11	-	-	-
good looking	-	13	-	9	-	-
Eule	-	7	-	12	-	12

WISCELLANEOUS	11	0	22	0	0	10
side	-	-	12	-	-	-
sea	-	-	10	-	-	-
high	-	-	-	-	-	10

[illegible]

THE SELF IMAGE ELICITED BY THE FIRST NAME

The student's own name, rather than the personal pronoun ME, was used as an independent, parallel instrument to reconstruct important parameters of the self image. This was desirable since the use of personal pronouns as stimulus words elicits many responses, like other pronouns, which are more grammatically determined. While each approach has its limitations, they offer a useful opportunity for comparison.

There was an apparent misunderstanding in the presentation of this task to the San Juan sample, since they only gave literally their first name. Therefore, the following results are limited to the responses obtained from the five other student samples.

There were relatively few references to self ("me," "myself"), which came mostly from the more accultured El Paso and the Anglo American student samples.

Moral and social attributes and affective ties ("good," "love," "understanding," "lovable," and "amiable") came predominantly from the Cuban students, who represent the more traditional Hispanic cultural background. Being a "student" and being "intelligent" were more salient in the self characterizations of the Cuban and New York Puerto Rican students. Attributes dealing with appearance ("cute," "handsome," "good looking"), received greater attention from the more accultured Hispanic American student groups in their self description. The Anglo and Mexican Americans scored the highest in the category "Strong, Cool, Great."

Identification as a "man" or "person" came again more from the Cuban and the New York Puerto Rican samples. Also, as in the context of ME, the New York Puerto Rican group showed the strongest ethnic identification ("Spanish," "Hispanic," "Puerto Rican"). This may be explicable by the fact that people become usually more aware of their ethnic identity in an environment in which they represent a minority. Since the Cubans in Miami are in a similar situation, it is interesting that they did not show the same tendency toward ethnic self identification.

In general, the self image elicited from the various student samples by using their own name as a stimulus is consistent in emphasizing the same characteristics as in the context of ME. Again there was the Hispanic tendency to view the self in social and moral categories, reflecting a great deal of affective involvement. The Puerto Ricans in New York emphasized being "smart" and being a "student" while in the mind of the Cubans "love" and being "good" also had considerable salience.

MAN/HOMME

Main Components and Responses		Total		Cognitive		Affective		Behavioral	
		Mean	SD	Mean	SD	Mean	SD	Mean	SD
1	Self	3.1	1.2	1.0	1.1	1.7	1.0	0.4	0.5
2	Other	-	1.4	-	1.7	-	-	-	-
3	Self	-	-	-	1.2	1.0	-	-	-
4	Other	2.7	2.0	2.3	1.6	-	-	1.3	1.3
5	Self	-	-	-	1.5	1.2	-	-	-
6	Other	3.6	2.5	3.5	2.2	0.1	0.7	0.5	0.7
7	Self	3.0	1.5	2.5	1.3	0.5	0.8	0.0	0.1
8	Other	3.0	1.0	-	-	2.7	0.9	0.3	0.9

	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	2953	2954	2955	2956	2957	2958	2959	2960	2961	2962	2963	2964	2965	2966	2967	2968	2969	2970	2971	2972	2973	2974	2975	2976	2977	2978	2979	2980	2981	2982	2983	2984	2985	2986	2987	2988	2989	2990	2991	2992	2993	2994	2995	2996	2997	2998	2999	3000
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	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980
gold	13	13	15	77	170	230	28	-	-	-	-
grandfather	-	-	-	-	-	-	-	-	-	-	-
children	-	-	-	-	-	-	-	-	-	-	-
grandson	11	11	22	11	22	17	-	-	-	-	-
son	-	-	-	5	6	19	-	-	-	-	-
father	-	-	-	7	15	17	-	-	-	-	-
brother	-	-	-	-	-	-	-	-	-	-	-
petite	28	26	36	36	124	69	41	-	-	-	-
marriage	-	-	-	4	10	-	-	-	-	-	-
brother	-	-	-	-	-	21	13	-	-	-	-

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DATE	TIME	RESCUE	est. in s	40	50	60	70	80	90	100
		under		5	11	13	-	-	-	-
		board		6	13	-	-	-	-	-
		rate		5	21	15	6	-	30	-
		big	grade	24	14	24	20	10	15	-
		white		6	-	-	-	-	-	11

	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	2953	2954	2955	2956	2957	2958	2959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1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				

Perceptions and Evaluations by:		Main Components							Percentage of Total Score				
		Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans					
		East Coast	E1 Paso	Tempe	New York	San Juan	Miami						
MALE, BOY	4	12	11	9	12	6							
FEMALE, WOMAN	16	15	7	7	7	12							
FATHER, HUSBAND, FAMILY	6	7	15	18	5	8							
STRONG, SMART, SUPERIOR	24	16	13	10	15	27							
BIG, TALL, MUSCULAR	4	5	5	5	2	10							
PERSON, HUMAN BEING	12	22	17	24	26	7							
GOD, LEADER, PRESIDENT	8	4	5	5	2	2							
WORK, RESPONSIBILITY	4	5	12	8	12	8							
GOOD, LOVE, PROUD	7	6	5	9	5	14							
LIFE, SEX, SOCIETY	7	4	3	4	8	2							
BAD, MEAN, WAR	5	4	6	2	6	3							
MISCELLANEOUS	2	0	2	0	0	2							
Total Scores		1153	1078	1104	1259	1194	1155						

Main Components and the sources		English literature	Latin	French	German	Spanish	Portuguese	Italian	Japanese	Others
WORLD RESOURCES		50	12	130	100	140	25	25	25	25
Library		5	5	12	16	21	25	25	25	25
Books	responsibility	12	11	27	9	20	7	7	7	7
responsible	ambition	15	22	42	44	31	6	6	6	6
brave	ambition	15	22	42	44	31	6	6	6	6
ambition	work	15	22	42	44	31	6	6	6	6
work	work	15	22	42	44	31	6	6	6	6
job	work	15	22	42	44	31	6	6	6	6
hard	work	15	22	42	44	31	6	6	6	6
worker	hard	15	7	31	16	43	25			

	GOOD	VERY GOOD	POOR	VERY POOR	MISSING	TOTAL
white	81	67	52	111	90	160
nice	11	12	-	-	-	10
gentleman	-	-	11	11	-	10
good	4	-	-	13	-	10
bueno	20	22	-	10	24	36
love, like	13	8	8	16	-	45
respect	7	7	8	26	-	12
honored	5	-	-	-	13	10
grateful, so	9	11	17	22	14	63
love, liked	-	-	-	-	-	10
trust	-	-	11	-	-	10
kind	16	9	10	-	-	13

INFL. SECT. SOCIETY	00	43	34	07	01	21
to ser	-	-	-	-	-	-
life	-	-	-	-	-	-
vide	-	7	-	11	11	11
ser (top)	39	15	26	15	13	10
ser (bot)	-	-	-	-	-	-
de (top)	11	6	6	11	6	-
de (bot)	-	10	-	-	-	-
natural	-	-	-	-	-	12
natural	16	-	-	-	-	-
society	9	3	-	10	-	11
world	-	-	-	-	-	-

POUR. REAS. WORD	61	48	62	28	71	20
poore	-	-	-	-	11	-
trouble	-	11	-	-	-	-
ugly	-	-	-	-	-	12
mean	-	9	16	-	-	-
selfish	-	6	12	-	8	-
stupid	-	4	12	-	-	-
crazy	12	-	-	-	-	-
chaustant	15	-	-	-	-	-
cheer, evil	4	16	24	-	22	17
traveller	5	6	-	-	-	-
poore	-	3	16	-	13	-
blood	-	6	10	-	-	-

LEADER, PRESIDENT	78	77	76	75	74	73	72
leader	17	27	25	-	-	-	-
Paul, Ing	17	-	-	-	-	-	-
Walter	12	-	-	-	-	-	-
Good	15	17	7	13	26	9	-
Jesus	11	-	-	-	-	-	-
President	12	6	22	-	-	-	-
Governor	-	-	12	-	-	-	-
teacher	-	-	13	-	-	-	-
soldier	-	-	-	-	-	11	-

MISCELLANEOUS	78	77	76	75	74	73	72
different	12	-	-	-	-	-	-
football	10	-	-	-	-	-	11
always	-	-	-	-	-	-	11
gay	-	-	9	-	-	-	11
12	-	-	12	-	-	-	11

MAN/HOMBRE

On the image of MAN we find an interesting deviation from previous trends which showed the Cuban students to be different from the Anglo Americans and more similar to the little accultured, more traditional Puerto Ricans in San Juan. In the context of MAN, however, the Cubans show more similarities with the Anglo Americans while they differ in several important aspects from the San Juan student sample. Whether this is a matter of original cultural disposition or a consequence of acculturation cannot be decided without a comparison with a Cuban sample tested in Cuba.

The male-female contrast is the strongest with the Anglo Americans, as previously observed in several studies (1978, 1982). Gender difference usually receives less emphasis from the more traditional Hispanic Americans.

The "masculine," "male" identifications were strong on the part of the Mexican American and Puerto Rican students. They viewed "father" as particularly representative of MAN. The Anglo Americans and the Cubans emphasized "strength" and "power." The Puerto Ricans in San Juan emphasized "intelligence." Practically all groups viewed MAN as "big" and "tall." In addition, the Cubans showed the most interest in good physical appearance ("cute," "handsome") as well as other positive attributes ("loving," "good," "honest"). The strong Hispanic emphasis on "love and "goodness" suggests that these attributes are apparently not in conflict with the idea of being masculine.

It is somewhat unexpected that the Anglo students were inclined to note leadership roles ("leader," "ruler," "master," "president"). At the same time, they associated MAN less closely with "work" than did the Hispanic Americans, particularly the Puerto Ricans and the Tempe Mexican Americans.

In general, the key idea for the Hispanic Americans, with the exception of the Cubans, is MAN as a "person" or "human being." Essentially, this concept has little sexual connotation, but rather denotes human qualities, especially those with social and moral implications. "Goodness," "love," "understanding," and other attributes of interpersonal relevance are central to both the concept of MAN and of PERSON (discussed next).

PERSON/PERSONA

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast

ME, MYSELF	107	88	109	113	75	79		
family	20	18	7	8	-	-		
mother	85	53	73	85	-	-		
spouse	29	10	18	-	-	-		

FAMILY	51	20	125	313	98	75		
children	-	-	9	37	8	10		
brother/s	-	-	5	16	35	16		
sister/s	-	-	5	5	37	-		
father	15	-	30	72	13	24		
children	9	-	-	18	16	-		
uncle/s	-	-	6	10	-	-		
aunt/s	-	-	-	-	-	-		
mother	17	6	50	67	-	26		
grandmother	-	-	-	10	6	-		

GOOD, LIFE, HAPPY	48	81	40	36	126	148		
happy	15	15	-	-	15	12		
life	8	14	13	-	-	6		
living	21	28	27	36	85	124		
important	-	-	-	-	13	-		
great, big	-	-	-	-	8	12		
joyful	-	-	-	-	-	13		

LOVE, RESPECT, KIND	131	163	127	93	253	218		
love	8	16	19	-	6	24		
feelings	7	11	20	-	11	-		
carrying	-	-	-	-	-	20		
smell	-	-	-	-	-	25		
personality	23	11	9	25	11	-		
character, life	-	-	-	-	34	-		
person	-	-	-	-	26	-		
humor	-	-	-	-	11	-		
humor/s	-	-	-	-	21	19		
respectful	7	20	-	16	20	11		
respectable	-	-	-	-	15	-		
trust	-	-	-	-	10	-		
admire	-	-	-	-	11	-		
appreciable	-	-	-	-	21	-		
nice	36	17	37	30	-	33		
kind	-	14	17	12	-	15		
friendly	-	-	3	15	-	49		
amiable	18	18	-	-	8	12		
like, full	12	15	-	-	7	3		
grace	-	-	-	-	-	11		
beauty	-	-	-	-	-	11		
clever	-	-	-	-	-	11		

GOOD, PEOPLE, SOCIETY, INDIVIDUAL	72	48	63	22	68	80		
people, life	-	9	27	6	-	14		
with, in	-	-	-	-	-	16		
bad, evil	15	23	-	16	54	30		
evil	-	3	7	-	-	19		
mean	5	9	14	-	-	12		

WHITE, BLACK, MISC.	55	42	38	22	10	63		
white	21	5	12	-	-	15		
pretty	-	4	12	-	-	-		
skin	-	7	-	10	-	12		
white	11	6	9	-	-	21		
race	6	9	8	-	-	10		
black	12	9	9	-	-	15		

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast

PEOPLE, SOCIETY, INDIVIDUAL	314	335	209	280	343	248		
human, being	82	139	108	56	138	85		
gentle	15	83	61	65	48	93		
easy	-	-	-	-	-	-		
kind	-	-	-	-	-	-		
individual	55	28	7	-	55	16		
difficult	-	-	-	-	-	-		
group	-	-	-	-	-	-		
population	-	-	-	-	-	-		
community	-	-	-	-	-	-		
society	11	-	-	-	18	12		
anyone	-	-	-	-	-	-		
everybody, one	-	-	-	-	-	-		
someone, body	13	14	8	11	-	10		
police	-	-	-	-	-	-		
teacher	-	-	-	-	-	-		
worker	-	-	-	-	-	-		
year, year	11	17	28	25	28	-		
us	-	-	-	-	-	-		
us	-	-	-	-	-	-		
Richard	-	-	-	-	-	-		
Jesse	-	-	-	-	-	-		
Paul	-	-	-	-	-	-		
Miguel	-	-	-	-	-	-		
Marla	-	-	-	-	-	-		
Martin	-	-	-	-	-	-		

ME, MYSELF	112	99	153	92	122	75		
friend/s	32	74	139	51	64	63		
companion/s	-	-	-	-	-	26		
friendship	-	-	-	-	-	32		
girlfriend	10	17	14	-	-	13		

MIND, INTELLIGENCE	15	15	53	7	58	46		
mind	-	-	-	-	-	-		
smart	-	-	29	7	-	-		
rational	-	-	-	-	-	-		
intelligent, c	4	8	16	-	31	28		
studied	-	-	-	-	-	-		
understood	-	-	-	-	-	-		
comprehensible	-	-	-	-	-	-		

PEOPLE, SOCIETY, INDIVIDUAL	182	127	102	162	109	33		
let	8	9	31	-	-	6		
boy	13	27	24	22	-	-		
girl/s	35	36	51	16	-	16		
men, men	50	40	11	67	86	11		
women, women	41	15	15	57	63	-		

MISCELLANEOUS	12	46	11	11	18	33		
work	-	-	-	-	-	-		
place	-	-	-	-	-	-		
money	-	-	-	-	-	-		
thing	-	-	-	-	-	-		
talk	-	-	-	-	-	-		
needs	-	-	-	-	-	-		
the, he	-	-	-	-	-	-		

ME, MYSELF	1069	1048	1121	1150	1310	1154		
ME, MYSELF	14	8	9	10	6	5		
FAMILY	5	2	11	27	5	6		
GOOD, LIFE, HAPPY	5	8	4	3	10	15		
LOVE, RESPECT, KIND	12	16	11	8	19	19		
BAD, POOR, SAD	2	5	4	2	5	8		
WHITE, BLACK, PRETTY	5	4	3	2	1	5		
MAN, WOMAN	15	12	13	14	11	3		
PEOPLE, SOCIETY, INDIVIDUAL	29	31	26	24	28	23		
FRIENDS	10	9	14	8	9	6		
MIND, INTELLIGENCE	1	1	5	1	4	6		
MISCELLANEOUS	1	4	1	1	1	3		

Total Scores	1069	1048	1121	1150	1310	1154		
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PERSON/PERSONA

Practically all of our previous Hispanic studies have indicated that PERSON is generally a more important and central notion than MAN to them. Its cultural meaning conveys also some of the trends characteristic of Hispanic interpersonal relations. The less acculturated Hispanic students showed some of the previously observed trends more clearly than the more acculturated Hispanic Americans. PERSON had the least dominance for the Mexican American student group in El Paso and for the Anglo Americans. The Puerto Rican group in San Juan and the Cuban students in Miami had the highest dominance scores, although the Cubans differ little in dominance from the other Hispanic student groups.

These less acculturated Hispanic student groups scored the highest on the "Love, Respect, Kindness" dimension, which shows that PERSON has for them a more positive, more affect-laden meaning than for the Anglo American or for the more acculturated Hispanic groups. As a closely related observation, the little acculturated Hispanic American students showed a marked tendency to look at PERSON in terms of being good or bad. A good person implies for them naturally someone who is "good," "friendly," "amiable," and "loving," a person with strong social qualities and interpersonal attachments. The San Juan students stressed such attributes as "humbleness," "respect," "responsibility," "honesty," which emphasize proper social attitudes toward others. While the Cubans think more of "people," the San Juan based Puerto Ricans and the Mexican Americans in El Paso again think more of "human beings."

The less acculturated Hispanic students in San Juan and Miami also tended to relate PERSON to larger social units: "society," "community," "population" (pueblo). This trend goes together with their emphasis on social attributes. In turn, these trends stand in partial contrast with the Anglo American emphasis on the self ("me," "myself") characterized frequently as individualism.

Some of these differences emerged more distinctly in our previous studies based on less acculturated, more traditional adult samples (1978, 1982). The fact that the present study is based on high school students, who apparently have not yet reached their peak in the socialization or enculturation process, is most likely the reason for these differences to be less articulate in the present context.

In general, the findings show that the Hispanic student groups who are little acculturated to the Anglo American environment, think of people predominantly as "persons" with emphasis on moral and social qualities, positive social values and attachments to other people and to larger social units.

PEOPLE/GENTE

How the various groups look at PEOPLE reflects trends in their dispositions to conceive the social world in particular ways. The main tendency of the less acculturated, more traditional Hispanic American groups is to view PEOPLE as "persons." While this may appear to be just another word for PEOPLE, "person" contains certain characteristically Hispanic elements. While this emphasis on "person" was found to be strong among Colombians as well (1982), it is interesting to note how pronounced it is here for the Puerto Rican students, particularly the San Juan group, but it is hardly noticeable with the Cubans. The Cubans and the Mexican Americans show a stronger tendency to think of "human beings."

The Anglo Americans and the more acculturated Mexican American students also think more in terms of "man" and "woman," "boys" and "girls." Most groups think of PEOPLE intensively in terms of racial identity ("Blacks," "Whites," "races"), while the Puerto Ricans in San Juan represent a noticeable difference by making no racial distinction, thus showing negligible racial awareness. Incidentally, this is in close agreement with the results of our earlier studies, where Puerto Ricans in San Juan were found to show remarkably little predisposition to perceive or identify racial differences (1974).

On the dimension of affective identification the Puerto Rican students show an interesting contrast. While Puerto Ricans in San Juan made the fewest references to affective ties ("love," "friendship," "caring"), the Puerto Ricans in New York made the most and also made the most references to "family" and family members.

The Puerto Ricans, particularly those in San Juan, tended to think of PEOPLE in terms of "community," "society," and "population." The less acculturated, more traditional Hispanic students, the Puerto Ricans and Cubans, also showed the strongest tendency to categorize people as "good" or "bad." As a partial contrast, the other groups mentioned more diverse qualities: "pretty," "smart," "intelligent," "helpful."

The Mexican American students in Tempe had a particularly negative view of PEOPLE, listing such qualities as "dumb," "mean," "corrupt," "stupid," "prejudiced," and "loud." The reasons for this attitude are not clear.

In general, the idea of PEOPLE is a popular social category for Anglo Americans. It includes individuals of different race, sex, and age. In this open society, people are viewed as a reservoir of potential partners and friends. To Puerto Ricans, PEOPLE denotes more the idea of strangers. They are more inclined to think in terms of persons and human beings rather than PEOPLE.

FAMILY/FAMILIA

The image of FAMILY, the most basic, natural, and universal unit of social organization, has shown some interesting influences on cultural perspectives in our previous studies based on adult populations (1972, 1978). The Anglo versus Hispanic American perspectives reflected some important structural differences, such as the Anglo emphasis on the husband-wife relationship compared to the stronger Hispanic emphasis on parent-child. Since our high school students are unmarried, young people, it was interesting to see to what extent they may represent different perspectives.

On the question of subjective dominance, Hispanic Americans were previously found to assign particularly heavy importance to FAMILY. This trend did not emerge in the present context comparing little acculturated Hispanic groups and Anglo Americans. At the same time, the more acculturated student groups, the Mexican Americans in Tempe and the Puerto Ricans in New York, did have high dominance scores, probably because FAMILY can become particularly important in a culturally different environment (see "Impact of a Foreign Culture: South Koreans in America," Szalay and Kelly, 1972). The New York based Puerto Rican students and the Mexican Americans in Tempe, placed particularly heavy emphasis on "father," "mother," "brothers," "sisters," as well as on more distant relatives ("aunts," "uncles"). Across the board all Hispanic American students heavily emphasized "love," "trust," "respect," "caring," and "friendship," that is, the importance of affect-based interpersonal ties.

The focus on affect-laden interpersonal relations appears to be universal among the Hispanic American regional groups tested. The Anglo Americans emphasized these ties to a much lesser extent. To place the findings into broader perspectives, we may mention that the Anglo Americans are still stronger in their emphasis of love in the context of FAMILY than people in the more traditional Arab and Korean cultures, where FAMILY in itself shows little affect-loading (parent-child relations do).

Although the Hispanic student groups emphasize across the board "unity" and "togetherness," there is a hidden cultural difference here. As our previous analysis (1978) shows, the Anglo American interpretation of "togetherness" has an individualistic undertone in the sense of two individual people enjoying each other's presence, while the Hispanic idea of "togetherness" or "union" suggests more a sort of fusion. In their articulation of problems and conflicts within the FAMILY, the Anglo Americans scored the highest. The reactions were quite diverse: "trouble," "fights," "pain," "hate," "problems," "divorce." Interestingly, no Hispanic students mentioned "divorce."

In general, most of the broadly established Anglo and Hispanic American differences previously found with adult populations were confirmed by our student samples. There was one significant difference: the husband-wife relationship, usually emphasized by Anglo Americans as central to family relations, did not emerge in the students' image of FAMILY. In the area of affect-laden interpersonal ties, the Hispanic Americans scored uniformly higher than the Anglo American students. Life in a culturally different environment may accentuate the traditional Hispanic emphasis on FAMILY.

FRIENDS/AMIGOS

Main Components and Responses	Latin Amer.		Hispanic		Anglo Amer.		Puerto Ricans		Cubans	
	Lat	His	Lat	His	Lat	His	Lat	His	Lat	His
TRUST, HONESTY, RESPECT	24	22	23	20	19	17	13	12	11	10
trustworthy	41	39	41	38	35	32	28	26	24	22
honest	7	7	7	7	7	7	7	7	7	7
respect	12	10	12	10	12	10	12	10	12	10
loyal	7	7	7	7	7	7	7	7	7	7
always there	11	11	11	11	11	11	11	11	11	11

TRUST, HONESTY, RESPECT	24	22	23	20	19	17	13	12	11	10
trustworthy	41	39	41	38	35	32	28	26	24	22
honest	7	7	7	7	7	7	7	7	7	7
respect	12	10	12	10	12	10	12	10	12	10
loyal	7	7	7	7	7	7	7	7	7	7
always there	11	11	11	11	11	11	11	11	11	11

TRUST, HONESTY, RESPECT	24	22	23	20	19	17	13	12	11	10
trustworthy	41	39	41	38	35	32	28	26	24	22
honest	7	7	7	7	7	7	7	7	7	7
respect	12	10	12	10	12	10	12	10	12	10
loyal	7	7	7	7	7	7	7	7	7	7
always there	11	11	11	11	11	11	11	11	11	11

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
TRUST, HONESTY, RESPECT	6	11	9	14	13	13	13	13
PEOPLE, BUT, GIRL	21	15	23	30	10	4	4	4
FUN, HAPPINESS, PARTIES	20	12	18	6	2	10	10	10
GOOD, IMPORTANT	9	9	8	4	7	13	13	13
BAD, ENEMIES	1	1	2	3	5	4	4	4
MANY, FEW	2	2	2	1	7	6	6	6
LOVE, CARING, HELPING	21	30	23	20	30	32	32	32
COMPANIONS, BUDDIES	3	5	1	11	5	6	6	6
FAMILY, PARENTS	7	6	2	3	4	3	3	3
SCHOOL, WORK	2	0	2	2	1	1	1	1
MISCELLANEOUS								

Percentage of Total Score		Percentage of Total Score		Percentage of Total Score		Percentage of Total Score	
Lat	His	Lat	His	Lat	His	Lat	His
1164	1193	1090	1233	1309	1219		

SCHOOL, WORK	79	75	22	39	25	37	
Teachers	5	9	7	15	15		
Schoolmate	13	13	10	10	10		
Classmates	11	11	10	10	10		
Work	11	11	10	10	10		
School	56	53	14	22	21	11	
<hr/>							
miscellaneous	28	2	19	26	8	10	
tail	-	-	-	10	-	-	
see	25	-	19	-	-	-	
galo	-	-	18	-	-	-	
and	-	7	-	-	8	10	

MISCELLANEOUS	tail	see	gallo	good
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Main Components and Responses	Latin Amer.		Hispanic		Anglo Amer.		Puerto Ricans		Cubans	
	Lat	His	Lat	His	Lat	His	Lat	His	Lat	His
GOOD, IMP	107	105	88	84	54	54	34	34	18	18
good	35	32	51	41	41	41	41	41	41	41
great	9	9	8	8	8	8	8	8	8	8
happy	18	18	25	25	25	25	25	25	25	25
necessity	26	26	33	33	33	33	33	33	33	33
helpful	9	9	9	9	9	9	9	9	9	9
messaged	26	26	33	33	33	33	33	33	33	33
all right	12	12	12	12	12	12	12	12	12	12

BAD, ENEMIES	9	14	26	37	91	91		
untrustworthy								
hypocrites								
enemy								
fighting								
pain in neck								
crazy								
bad, evil								

MANY, FEW	21	20	18	16	18	18		
no todos								
algunos								
muchos								
pocos								

LOVE, CARING, HELPING	242	363	247	243	375	381		
love	15	41	39	37	42	42		
carino								
amistad	23	19	9	35	97	21		
friendship	14	75	50	12	29	29		
together	15	9	9	10	10	10		
share, ing	12	12	12	12	12	12		
close, nest	21	59	9	10	10	10		
union								
understanding	14	23	13	19	35	42		
tenderness								
advice								
talk	8	34	13	11	11	11		
aid, help								
help, ing	51	66	49	35	37	47		
ayuda								
know								
relationship								
warrior								
companionship								
compartir								
appreciation								
sore, id								
cool								
nice	19	13	33	17	17	17		

COMPANIONS, BUDDIES	87	80	125	129	197	26		
companions	13	40	11	39	163	26		
compartir								
good friend								
buddies	57	30	59	44	44	37		
friends	9	20	29	10	10	17		
company								
partner	5	12	12	11	11	11		
intimates								
comrades								
sociable								

FAMILY, RELATIVES	40	63	7	131	59	70		
father								
mother								
brothers								
sister								
uncle								
aunt								
grandfather								
grandmother								
brother-in-law								
sister-in-law								
parents								
relatives								

FRIENDS/AMIGOS

As the higher dominance scores indicate, the more traditional, less acculturated Hispanic students, the Cubans and the Puerto Ricans, attached somewhat greater subjective importance to FRIENDS than the Anglo Americans or the more acculturated Hispanic Americans. A similar tendency was observed in the context of FRIENDSHIP, not only with regard to the importance given to FRIENDS and FRIENDSHIP but also with respect to certain dominant perceptual and evaluative trends.

The less acculturated Hispanic student groups stress the affective, emotional content of the relationship ("love," "caring," "helping") whereby the Cubans emphasize "love" and the Puerto Ricans "friendship" and "sharing." While affective ties were also important for the Anglo students, their subjective weight was less than that of the more traditional Hispanic Americans.

As observed in the analysis of FRIENDSHIP, the Anglo Americans focused more narrowly on extracurricular activities and entertainment ("fun," "parties"). There is extensive evidence that for the more traditional culture groups, such as Arabs and Koreans (1978, 1972), FRIENDSHIP has a broader, more universal meaning involving other dimensions and activities of life such as work or business in addition to entertainment.

The heavier Anglo American references to "girls" and to "sex" indicate that FRIENDS as well as FRIENDSHIP have a more distinctly sexual connotation. While the more traditional Hispanic groups showed this trend to a very limited extent, to the more acculturated Mexican Americans this sexual connotation of FRIENDS was salient. The Mexican Americans in Tempe and the Puerto Ricans in New York, also mentioned many names of particular friends.

While to the Anglo and Mexican American students FRIENDS can only be "good," it is interesting to observe that for the more traditional Hispanic American students FRIENDS can also be "bad" and "evil" as well. This may appear paradoxical from the Anglo American perspective where FRIENDS are freely chosen and thus are likely to have only positive qualities to be considered friends. Yet, from the angle of the more traditional cultures, where friendship entails long-term commitments and lasting obligations, the idea of conflicts or fights between friends is not alien to the idea of friendship.

The Puerto Rican students in San Juan emphasized "companions," and all Hispanics regard "family" and relatives ("brothers," "mother") as friends more than the Anglo Americans do. For the Anglo American and the Mexican American students in El Paso, "school" presents an important context for friendships.

In general, the less acculturated Hispanic Americans place more emphasis on the affective content of friendship and the permanence of the attachment. To them, the human and social qualities of FRIENDS ("goodness," "love," "sharing") are of special importance. To the Anglo and more acculturated Hispanic American students, FRIENDS have a stronger leisure time connotation; the relationship is more situation based and shows little concern with duration or obligation.

Summary

We have examined the various regional samples' views regarding three types of social units: (a) the image of ME, how the members of these groups view themselves, (b) images of others in general, and (c) the images of others with affective ties: FRIENDS and FAMILY. While the cultural meanings were discussed previously theme by theme, next we will examine the general trends emerging in this domain, how the regional Hispanic samples are predisposed to view people, to construe their relationships; how they vary in their subjective representation of social relations.

The highly personal and subjective nature of interpersonal relationships and their evasiveness to assessment explain the difficulties associated with the task of introducing empirical data to promote clarification amidst conflicting positions. The information produced by word associations on subjective images and meanings offers here a new opportunity to gain insights into how issues and people are related in the minds of these various groups of respondents.

The following discussion addresses two main questions. First, what does our comparison show about the existence of different patterns of interpersonal relations characteristic of Anglo Americans and Hispanic Americans? Second, how do these differences vary depending on the observed level of acculturation?

The self images revealed fairly consistent patterns of differences. The Anglo Americans and Mexican Americans, particularly those from El Paso, emphasized "I" and "self" or, using a clinical label, the "ego." They also showed a stronger tendency to stress greatness, strength, being athletic, and other attributes involving physical strength. The more traditional Hispanic groups were predisposed to think of themselves in terms of positive feelings and affective ties ("love," "friendship"). The quality of being "good" was of special importance to them, implying positive moral and social qualities, understanding, and genuine concern with others. The stimulus theme YOUR FIRST NAME elicited the same mosaic elements as the theme of ME. In general, the Anglos and the more traditionally oriented Hispanics have shown the same differences in both contexts used to show their self image.

The images of others were examined through the analysis of the themes PEOPLE, MAN, and PERSON. The images and meanings of these elementary social units revealed several consistent trends in important perceptual and motivational dispositions. As this consistency suggests, these dispositions are deeply rooted in people's cultural frame of reference. In practically all of these contexts, the Anglo Americans placed more emphasis on sexual identity and differences. They also observed more racial differences. Furthermore, masculine qualities like "strength" and "power" received more attention, and "leadership" was more salient in the subjective representation of MAN by the Anglo American students. They also made more references to self in the context of PERSON.

In their images of others, the more traditional groups, particularly the Puerto Ricans in San Juan, showed a strong concern with moral and social

attributes. Particularly the qualities of being "good" (or "bad") and "loving" received broad attention together with such social values and virtues as "respect," "love," and "kindness." These are qualities and affects which reflect on the importance given to interpersonal relations. They emerged here consistently as salient considerations and important parameters of these Hispanic groups' frame of reference.

While the Anglo American students related some of these elementary social units (e.g., PERSON) more to the self or the ego, the Hispanic students viewed these social units (PEOPLE, PERSON, MAN) in closer relationship to larger social units ("family," "community," and "society"). In other words, while the Anglo Americans showed a distinct tendency to construe these elements of the social environment as separate and independent units, the more traditional Hispanic groups viewed them more as natural constituents of the broader community or society.

These observed differences correspond with those implied by the dichotomy which characterizes Anglo Americans as individualistic and Hispanic Americans as collectivistic in social orientation. They support two main patterns of interpersonal relations. The Anglo Americans think more in terms of people who are viewed as separate individuals relevant to their own personal interest. The traditional Hispanic groups think more in terms of "persons," as part of the family or of some other large social units, with special emphasis on their social qualities ("goodness," "love," "friendship," "respect").

The traditional Hispanic American groups, in essential agreement with Colombians (1982) and other Latin Americans (1978), have shown a strong and consistent emphasis on socially relevant personal qualities and affects. The Anglo Americans and more acculturated Hispanic Americans showed more interest in such attributes as "strength" and "power" as well as "leadership." Anglo Americans were more attuned to observe differences between sexes and also between races. The more traditional Hispanic groups stress general human qualities, e.g., "person" and "human being."

The third group of social units examined includes FRIENDS and FAMILY, representing people with personal and affective ties. One of the most characteristic trends on the part of the Anglo Americans involved an emphasis on "fun" and "entertainment" in the context of FRIENDS. There was also a strong emphasis on "sex." The Hispanic Americans emphasized more "love" and "understanding" as the affective foundation of friendship. The most important attributes expected of FRIENDS were "trust," "sincerity," "loyalty," and being a "good" person. For the more traditionally oriented Hispanic groups the family is a particularly important source of friendship.

A large part of the above characterization applies to the cultural meanings of FAMILY as well. While the Anglo American group was more preoccupied with "problems," "fighting," and "divorce," the Hispanic Americans emphasize the affect based foundation of the FAMILY (e.g., "love, trust, respect, friendship"). Some Hispanic groups made particularly heavy references to family members, underscoring the importance of the extended family. However, some of this may not be a function of the traditional culture but a

consequence of living as an ethnic minority in a culturally different environment. Yet, it appears that in the context of all themes examined, the student groups with a more traditional Hispanic background placed primary emphasis on the emotional content of the underlying interpersonal relations. They showed a particularly strong preoccupation with human qualities of social relevance.

The findings showed that there are marked and consistent differences in cultural frames of reference between the Anglo American and the more traditional Hispanic American groups, primarily the Puerto Ricans in San Juan and the Cubans in Miami. In the previous discussion we paid less attention to the more accultured Hispanic American groups for two main reasons.

First, and most importantly, the findings show that these groups assume quite consistently an intermediary position between the Anglo and the traditional Hispanic American groups. In most instances they come closer to the Anglo American than to the traditional Hispanic end of this continuum. This means that in most instances, provided we know the dominant Anglo and traditional Hispanic cultural views, the understanding of the more accultured Hispanic American samples will require, beyond a technical measurement, simply an interpolation between these two culturally distinct positions.

Second, the consistency of similarities and differences observed is of considerable importance from a conceptual/methodological angle bearing on construct validity of the assessment. It shows that in those instances where we have a rational basis to predict relative similarities of the groups, the predictions are effectively borne out by the results. Based on purely logical grounds it is natural to expect that, for instance, Puerto Ricans in New York who live in an Anglo American cultural environment, will show more similarity with the Anglo Americans than do the Puerto Ricans in San Juan who live in their own cultural milieu and have less contact with Anglo Americans.

In this context it is interesting to consider the trend observed throughout this chapter that in most instances the Mexican Americans and the Puerto Ricans in New York showed more similarity with the Anglo Americans than did the more traditional Hispanic samples. The psychocultural distance data shown here were based on the average distance coefficients calculated across the themes used in the representation of this domain.

Coefficients of Psychocultural Distance Between Regional Samples	Anglo Amer.	Mexican Americans		Puerto Ricans		Cubans
	East Coast	El Paso	Tempe	New York	San Juan	Miami
Anglo Americans, East Coast.20	.26	.23	.44	.25
Mexican Americans, El Paso20	.22	.31	.28
Mexican Americans, Tempe19	.43	.30
Puerto Ricans, New York.47	.36
Puerto Ricans, San Juan.49

Table 8. Mean Distances Measured in the Domain of
SOCIAL IMAGES

It is interesting to note that the traditional San Juan group shows, in the context of this domain, an at least as large if not larger distance from the accultured Hispanic American groups (Mexican Americans and Puerto Ricans in New York) as they show in comparison with the Anglo American group.

Acculturation is a powerful process. Highly accultured Hispanic Americans are likely to differ little from Anglo Americans. Yet even in this context, a familiarity with traditional Hispanic American cultural patterns is helpful in explaining existing differences and placing them into clearer perspective.

From the angle of institutional adaptation, service satisfaction and job performance, the practical importance of psychocultural dispositions depends on the intensity of differences observed, which varies broadly depending on the level of acculturation. In the case of the more traditional Hispanic American populations, the social personalistic frame of reference emerges as an important human disposition likely to influence institutional adaptation and service satisfaction in several important ways as discussed in our concluding chapter.

SOCIAL VALUES: FRIENDSHIP, UNDERSTANDING

The importance of interpersonal relations to Hispanic Americans has rather heavy implications for military settings, service orientation and job satisfaction. The observed Hispanic emphasis on social qualities and warm personal ties is in essential agreement with the literature. Since Margaret Mead's (1953) conclusions that Hispanic Americans value interdependence and modesty rather than pushing themselves forward, similar observations have been made again and again.

In contrast to an assertive, competitive posture dominated by self interest, Gillin (1965) characterizes Hispanic social relations as inspired by such values as respect for inner worth and dignity of others. In general, Hispanic Americans are broadly recognized as being gregarious people enjoying a life rich in warm interpersonal ties (Gil, 1976; Rogler, 1940; Wolf, 1966); they have little interest in the idea of privacy, while mutual aid and cooperation have broad popular appeal (Kagan and Madsen, 1971; Kagan, 1977; Buitrago, 1970).

The literature has naturally focused on what we may call the traditional Hispanic culture. Yet as Grebler (1970), Turner (1980) and others observe, due to acculturation and urbanization, certain Hispanic groups, like Mexican Americans, no longer fit traditional value patterns. The data presented in the first part of this report show a high level of acculturation: from the five Hispanic samples tested, only the San Juan student group was found to be essentially traditional. Does this mean that most of the literature and most of the findings on the traditional Hispanic culture have little or no application to the Hispanic majority who have become more or less acculturated to the U.S. environment?

In the context of FRIENDS we found that the Hispanic Americans emphasized affective ties ("love") and certain social qualities ("respect," "trust"). How general are these trends? Do they apply only to FRIENDSHIP or do they apply generally to other social values as well?

In the context of ethnic and social images, we have observed two differential patterns of interpersonal relations: one we have identified as individualistic, centered on personal needs and autonomy, and the other we characterized as social personalistic, centered on affective ties and social qualities. The following examination of social values will be used to explore some of these patterns and questions.

FRIENDSHIP/AMISTAD

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

3. IMPORTANT, NEEDED	124	124	124	124	124	124	124	124
best	5	12	14	14	14	14	14	14
important	23	8	10	11	11	11	11	11
best friend	10	10	11	11	11	11	11	11
beautiful	10	10	11	11	11	11	11	11
necessary, ally necessary	40	27	9	12	12	12	12	12
needed	4	4	4	4	4	4	4	4
long, lasting	8	8	8	8	8	8	8	8
good	13	9	22	12	12	12	12	12
nice	13	9	22	12	12	12	12	12

10. IMPORTANT, NEEDED	105	120	200	198	136	130	120	120
best friend	10	11	12	12	12	12	12	12
best friend	78	94	85	139	274	121	121	121
company	5	5	5	13	13	13	13	13
good friend	11	22	11	22	11	22	11	22

11. HAPPINESS, FUN	107	107	125	125	125	125	125	125
happy, rest	1	1	1	1	1	1	1	1
happy, rest	51	40	25	20	20	20	20	20
time, fun	5	11	11	11	11	11	11	11
party, fest, ing	26	18	15	15	15	15	15	15

12. SHARING, RELATIONSHIP	179	103	120	120	120	120	120	120
person, s	1	1	1	1	1	1	1	1
group	1	1	1	1	1	1	1	1
community	1	1	1	1	1	1	1	1
man	1	1	1	1	1	1	1	1
society	1	1	1	1	1	1	1	1
girls	61	34	48	24	24	24	24	24
girlfriend	9	6	11	19	19	19	19	19
people	24	28	21	25	25	25	25	25
people	30	27	27	50	50	50	50	50
society	5	5	5	12	12	12	12	12
Richard	1	1	1	1	1	1	1	1
Richard S.	1	1	1	1	1	1	1	1
Mark	11	11	15	15	15	15	15	15
Sam	11	11	15	15	15	15	15	15
Jesse	11	11	15	15	15	15	15	15
John	11	11	15	15	15	15	15	15
John	11	11	15	15	15	15	15	15
John	11	11	15	15	15	15	15	15

13. MISCELLANEOUS	10	10	10	10	10	10	10	10
school	10	10	10	10	10	10	10	10
work	10	10	10	10	10	10	10	10
life	10	10	10	10	10	10	10	10
money	10	10	10	10	10	10	10	10

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

14. LOVE, UNDERSTAND, HELP	215	316	311	279	196	244	196	244
affection, etc affecto	9	19	22	24	21	15	21	15
respect	71	111	111	103	90	96	90	96
love	28	61	76	51	48	48	48	48
understand	16	9	9	9	9	9	9	9
comprehension	15	22	18	32	36	36	36	36
helping	15	41	25	38	24	30	24	30
apudarse	16	17	21	9	8	8	8	8
talk, ing	5	30	16	16	16	16	16	16
like	5	5	10	22	10	22	10	22
friendly	5	5	10	22	10	22	10	22
comprehension	5	5	10	22	10	22	10	22

15. FAMILY, FATHER	25	36	36	118	37	118	37	118
sister	8	25	17	45	19	44	19	44
family	3	6	6	20	8	28	8	28
father	3	6	6	20	8	28	8	28
mother	3	6	6	20	8	28	8	28
brother, s	12	19	17	6	33	33	33	33

16. SHARING, RELATIONSHIP	68	141	148	97	142	108	142	108
relationship	17	10	21	37	41	26	41	26
share, ing	6	8	17	13	13	13	13	13
together	6	8	17	13	13	13	13	13
union	11	42	27	17	17	17	17	17
close, ness	26	39	33	17	17	17	17	17
comrades	26	39	33	17	17	17	17	17
togetherness	26	39	33	17	17	17	17	17

17. TRUST, SINCERITY	85	123	140	179	244	103	244	103
reliable	10	10	10	10	10	10	10	10
truth	10	10	10	10	10	10	10	10
trustworthy	47	49	90	115	95	84	95	84
honesty	12	15	26	15	15	15	15	15
loyalty	12	15	26	15	15	15	15	15
honest, y	12	15	26	15	15	15	15	15
faith	12	15	26	15	15	15	15	15

18. MISCELLANEOUS	84	0	50	17	24	24	24	24
weights	16	16	16	16	16	16	16	16
syndicate	16	16	16	16	16	16	16	16
time	16	16	16	16	16	16	16	16
deep	16	16	16	16	16	16	16	16
ease	16	16	16	16	16	16	16	16
desahogo	16	16	16	16	16	16	16	16
yes	16	16	16	16	16	16	16	16
del, s	16	16	16	16	16	16	16	16
pretty	16	16	16	16	16	16	16	16
price	16	16	16	16	16	16	16	16

FRIENDSHIP/AMISTAD

As we found in the context of FRIENDS, the affective-emotional aspect of the relationship received especially heavy attention from most Hispanic groups. For all groups "love" was the most central affect, but the Hispanic Americans placed greater weight on it as well as on "caring," "understanding," and "respect." Puerto Ricans from San Juan especially valued "sincerity" and together with other Hispanic Americans they scored very high on "trust" as an important element of FRIENDSHIP.

Viewing FRIENDSHIP in terms of positive affects and high ideals is observable in the category of "Sharing, Relationship," which had higher scores for the Hispanic Americans, particularly for Puerto Ricans in San Juan. These findings support previous observations on the importance of such values as "trust," "sincerity," and "loyalty" to Hispanic Americans (Szalay et al., 1978; 1982). They show that for the Hispanic groups FRIENDSHIP not only has a stronger affective foundation but it also implies more commitment and long lasting relationships. It is interesting that the importance of affective involvement does not seem to decrease due to acculturation. The Mexican American groups and the Puerto Ricans in New York actually placed more emphasis on this dimension than the Puerto Ricans in San Juan or the Cubans. The San Juan group, with its more traditional value orientation, gave high salience to "companionship" and "sincerity."

The two related dimensions of FRIENDSHIP on which the Anglo Americans placed more emphasis than the Hispanic Americans, ("Happiness, Fun," and "Girls, Boys, People") convey a "fun/entertainment" orientation. In the Anglo American view, FRIENDSHIP serves a more narrow role of "entertainment" as reflected by their emphasis on "fun," "parties," "good times." In contrast, the more traditional Hispanic view is similar to that of Jordanian, Korean, and other overseas culture groups. For these groups, FRIENDSHIP was found to serve as a major cohesive force which provides the foundation for all types of business activities and common ventures, not just entertainment. The Hispanic Americans' heavier references to "unity," "sincerity," "trust," and "sharing" convey that they are predisposed to view FRIENDSHIP as a deeper, existentially more consequential relationship and as an important source of "help" and "support." Yet the Anglo Americans also stressed, as they did previously, that FRIENDSHIP is important and needed. The sources of this intensively felt need are predominantly psychological rather than material. As discussed in the context of the self image, the materially and economically self-reliant Americans, parallel to their autonomy and individualism, do feel a psychological need to maintain meaningful interpersonal ties.

In general, practically all Hispanic American groups showed a strong affective undertone in their subjective meaning of FRIENDSHIP, which appears to have been little affected by acculturation. In addition, the more traditional San Juan group stressed the importance of "sincerity" and "commitment." This is in partial contrast with the Anglo American view which reflects a more "entertainment" orientation.

UNDERSTANDING/COMPRENSION

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	Test	Score	Test	Score	Test	Score	Test	Score

LOVE, CARING, RESPECT	206	205	159	174	237	148		
patience	21							
care,ing	45	53	47	27				13
considerate								
kind,ness	27	12		10				9
thoughtful								
sincerity								
respect								
trust	12	26		30				14
confidence								
comprising								
know,ing	42	59	58	70	144	94		
feel,ing	15	11						6
amiable								
compassion	25	23	9	10				14
forgive,ing								

KNOWLEDGE, INTELLIGENCE	87	115	74	142	40	180		
Intelligence	21	12		26		6		9
brain								
know,ing	9	57	62	70	34	71		11
knowledge	43	46	12	29		44		12
familiar								

FAMILY, PARENTS	126	79	125	156	216	101		
parents	10	29	68	46	35	33		
families								
father								
mother								
brothers								
brothers & sisters								
family								
father								
brother								
mother								
brothers & sisters								

PEOPLE, MYSELF	55	41	106	99	72	80		
people								
person,s	31	15	27	54	6	35		
person,s								
person,s	5		21					
number								
boss								
boss, women								
neighbor								
neighbor,s								

FRIENDS, FRIENDSHIP	80	111	150	134	189	109		
friend,s	44	58	95	101	64	74		
friendship								
friendship	9	22	14	16	95	12		
friendship								
friendship								
friendship								
friendship								
friendship								

Perceptions and Evaluations by:

Main Components	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	Test	Score	Test	Score	Test	Score	Test	Score

LOVE, CARING, RESPECT	20	19	14	15	22	13		
KNOWLEDGE, INTELLIGENCE	9	11	7	12	3	16		
FAMILY, PARENTS	12	7	16	13	18	16		
PEOPLE, MYSELF	5	4	10	8	6	8		
FRIENDS, FRIENDSHIP	10	10	14	12	16	10		
SCHOOL, LEARN, WORK	13	19	9	18	3	15		
UNDERSTAND, COMPREHEND	11	8	5	5	14	6		
GOOD, HELPFUL	9	5	4	4	14	8		
LISTEN, COMMUNICATE	4	6	8	4	2	0		
GOOD, LIFE, SOCIETY	4	6	1	3	2	3		
PROBLEMS, HARD	1	5	7	5	0	4		
MISCELLANEOUS	2	1	6	1	1	0		

Total Scores	1016	1078	1103	1167	1172	1105		
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MISCELLANEOUS	20	15	67	13	0	0		
have to								
car								
sex								
I don't know								
connection								
sometimes								
Cashion, AZ								

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	Test	Score	Test	Score	Test	Score	Test	Score

SCHOOL, LEARN, WORK	118	202	94	204	30	144		
school								
read,ing	5	11		25		21		14
schol,ing	53	61	16	57		34		
teach,ing	19	38	24	39	11	23		
teach,ing	12	14	36	35	19	19		
educ,ion								
math								
more								

UNDERSTAND, COMPREHEND	112	82	58	64	159	70		
comprehension	40	10	11	16		13		
understand,ing	12	16	35	48	159	48		
comprehend	50	56	12			9		

GOOD, HELPFUL	87	49	45	46	159	83		
good	26	10		17		14		
much								
joy, pleasure								
pleasure								
allegria								
happy,ness								
allegria	19	9	17	11	13	11		
aid, help								
relief								
consejo								
important								
want, to								
querer	15	7	28	8		19		
helpful								
necessary,ly	14					29		
needed	5	13				10		

LISTEN, COMMUNICATE	43	61	84	45	26	0		
listen,ing	33	44	58	25	11			
communication								
talk	6	11	16					

GOOD, LIFE, SOCIETY	17	64	12	33	24	31		
life	11	16		7	12			
life	16	49		26		9		
society								
nation,s								
peace								

PROBLEMS, HARD	14	54	79	53	0	41		
nothing	6							
problem,s								
hard								
difficult								
none								

UNDERSTANDING/COMPRENSION

To the Anglo Americans and the more accultured Mexican Americans UNDERSTANDING had a stronger relationship to "caring;" to the Puerto Ricans and Cubans UNDERSTANDING is more a matter of "love." This difference underscores the strongly affect-based foundation of UNDERSTANDING in the case of the more traditionally oriented Hispanic Americans.

The little attention given to "knowledge" and "intelligence" by the Puerto Ricans in San Juan supports this observation from the opposite direction. Namely, to this group UNDERSTANDING is not a question of intellectual grasping, as in the case of math or science. The picture is complicated by the other Puerto Rican group in New York and the Cubans, who did make rather heavy references to "knowledge." That they do not use "knowledge" in a purely intellectual or scientific sense becomes increasingly apparent by considering which people are viewed as representative of UNDERSTANDING. By the Hispanic groups "family" and "parents" were cited most, and "mother" was mentioned more often than "father," just as in the context of LOVE. On this dimension again Puerto Ricans in San Juan and Cubans in Miami scored higher than the rest of the groups. "Friends" and "companions" were again mentioned most by the the Puerto Ricans in San Juan, with all Hispanic groups scoring higher here than the Anglo Americans.

Consistent with this tendency is the San Juan Puerto Ricans' view of UNDERSTANDING as a source of "help" and "advice" as provided by parents and friends. This primarily affect-based view of UNDERSTANDING is reflected by the San Juan group's intensive use of the word "entender."

The Anglo and the more accultured Hispanic groups placed more emphasis on the intellectual dimension of UNDERSTANDING as in the context of "school" and "learning." The Anglo Americans and the more accultured Hispanic American groups represent here a clear contrast to the San Juan group who does not mention school, and whose small reference to "teacher" may reflect a concern with the interpersonal rather than the intellectual context. The Cuban group again tended to combine both of these orientations.

In general, to the Hispanic groups, and particularly to the San Juan based Puerto Ricans, UNDERSTANDING is interpreted predominantly as a human attitude involving love and friendship based interpersonal relationships with others, as characteristic of family and friendship ties. The more accultured Hispanic Americans showed a somewhat stronger tendency to pay attention to intellectual UNDERSTANDING, as shown by their emphasis on school and learning.

LOVE/AMOR

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
LOVE, UNDERSTANDING	219	201	258	181	317	232		
above								
care,ing	59	64	78	34				
friendship	25	29	15	18	43	24		
nice	15	6	17					
compassion			5		21			
giving			6			10		
companion					13			
relationship	19	16	10					
sharing	15	9	24	12	18	14		
kindness					16	4		
affection, love	6	22	8	11	22			
together, mess	34	24	42			29		
understanding			6		22	33	25	
in love			23				51	19
feeling, ing	13	6	10					
living	5	13	10					
love			16		39	77	36	

FAMILY, PARENTS	280	383	497	597	355	523
active	23	18	55	18	39	71
children	24	62	22	65	39	79
relation					17	
grandfather						
relatives	14	28	6			
grandparents						
son, s	7	17	28	50	9	18
mother					43	41
home	10	12	4			
family						
uncle, s					14	6
family	101	151	134	143	83	121
brother, s	5	19	34	87	11	23
father	31	15	74	86	44	83
brother, s					15	15
brothers & sisters						35
relational						22

SEX, DESIRE	223	136	204	173	106	131
passionate						
sex	11	8		29	30	
desire, s	144	95	204	144	40	109
intercourse	8	11			23	18
relationship						
being, ing					13	4
RESPECT, TRUST	42	66	6	54	63	39
respect						
relationship						
trust	17	39	6	17	22	13
confidence	5	10				

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
Main Components	Percentage of Total Score							
LOVE, UNDERSTANDING	14	13	16	10	20	13		
FAMILY, PARENTS	18	25	30	34	23	31		
SEX, DESIRE	14	9	12	10	7	8		
RESPECT, TRUST	3	4	0	3	4	2		
GIRLS, FRIENDS, PEOPLE	25	23	23	21	10	20		
HAPPINESS, JOY	5	5	4	7	8	7		
MONEY, CARS, ANIMALS	4	4	5	2	1	2		
MARRIAGE, WIFE	6	5	5	5	8	4		
GOOD, NEEDED	3	6	2	4	11	7		
GOD, RELIGION	3	4	1	1	3	2		
MISCELLANEOUS	4	3	1	2	5	4		
Total Scores	1558	1533	1634	1742	1553	1685		

MISCELLANEOUS	63	40	22	27	81	67
pure, clean						
pretty					47	7
blind						
lindo			10			
hate						
abstracto						
always						
abstract					13	
forever						
though						
much						
stings						
pain, full						
heart						

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
GIRLS, FRIENDS, PEOPLE	91	350	369	314	149	344		
friend								
companion	17	17	88	90	51	10		
girl, s	108	68	89	104		59		
person								
boy	90	114	110	103		54		
person, s	23	38	19	29		11		
couple								
boy, friend								
humanity								
woman, women	30	28	74	28	49	50		
man, men								
Margaret	6							
hombre								
HAPPINESS, JOY	73	71	60	119	120	123		
fun								
pleasure								
pleasure, alegria	5	11	12	10	8	12		
happiness	31	34	30	35	43	44		
happiness, futuro	4							
future	14	17						
vida								
beauty, full								
MONEY, CARS, ANIMALS	64	61	81	42	16	30		
money	16	6	15	28				
movies								
animals	5	8	12					
country	24	9	10	7		11		
school	5	13	26					
car, s								
food	8	10	18					
dog								
MARRIAGE, WIFE	100	76	85	81	125	75		
bride, fiancee								
wife	40	13	36	56		18		
marriage	51	63	41	17	30	44		
GOOD, NEEDED	50	94	34	68	187	111		
necessity								
needed								
good	17	45	14		30	25		
better								
lo mejor								
wanted	5	12			68	56		
great	12	10				16		
important								
importante								
GOD, RELIGION	53	55	18	26	54	35		
religion								
Dios	39	50	18	26	43	35		

LOVE/AMOR

The dominance scores indicate that LOVE has high subjective dominance for all six groups. The emphasis on the affective component was the highest by the less accultured and lowest by the more accultured Puerto Rican group. The Anglo Americans focused on "caring" and "togetherness," while to the Puerto Ricans in San Juan "love," "feeling," "friendship," and "understanding" represented more salient concerns.

Although LOVE was most closely related to "family" and "parents" by all groups, this trend was substantially stronger for Hispanic groups. This is naturally in line with the characteristic family orientation of Hispanic Americans as extensively discussed in the literature. With regard to the distribution of attention in the context of LOVE, "mother" received consistently more attention than "father," although the difference in most instances was small.

Compared to the heavier Hispanic focus on family, the Anglo Americans' primary focus was on "friends," especially "girlfriends;" this trend is shared to a lesser degree by the Hispanic American groups. "Sex" and "desire" were most closely associated with LOVE by the Anglo Americans, while this connection was weakest from the Puerto Ricans in San Juan, indicating that to the less accultured Hispanic group LOVE has a less explicit sexual connotation.

In the case of the less accultured groups, particularly the one in San Juan, some of the sexual connotation may be absorbed in the marriage and family context. While the students from San Juan and the Cubans thought less of "girls" or "girlfriend," they did make more references to "fiance" and "bride," reflecting a more traditional orientation toward marriage. These two groups also showed a stronger tendency to speak of LOVE in very positive terms (e.g., "happiness," "joy," "good," "needed"). The tenor of their responses conveys again more emotional identification than sexual implications.

In general, two alternative orientations may be distinguished. One focuses on LOVE as an affect-laden, emotional relationship. This is the dominant view of the more traditional, less accultured Hispanic samples, particularly the students in San Juan. A second meaning of LOVE involves sex, desire, and sexual attraction. This was more salient with the Anglo Americans and with the more accultured Hispanic samples. Thus, the traditional Hispanic groups think of LOVE mainly in the context of "family" and "marriage," while people, particularly the opposite sex, "girls," were more dominant in the minds of the Anglo Americans and the more accultured Hispanic groups.

TRUST/CONFIANZA

Main Components and Responses	Anglo Amer.		Mexican Amer.		Puerto Rican		Cubans	
	Test	Norm	Test	Norm	Test	Norm	Test	Norm

family	209	274	420	418	223	409		
parents	40	52	53	78	42	65		
grandmother	-	-	6	16	-	-		
grandfather	-	-	-	-	17	-		
relatives	-	-	7	16	-	-		
relation	-	-	-	-	31	24		
brother's	9	40	31	55	19	6		
sister's	-	17	11	38	19	6		
brothers & sisters	50	101	108	142	39	119		
family	34	23	59	100	30	76		
uncle	11	7	13	12	-	11		
mother	46	34	108	141	26	92		

PEOPLE, TEACHERS	208	334	341	392	297	292		
friendship	218	227	283	282	128	113		
relationship	31	41	9	16	-	-		
best friend	24	58	57	57	-	22		
girlfriend	-	-	-	-	-	12		
lover	-	-	-	-	-	-		

PEOPLE, TEACHERS	208	334	341	392	297	292		
person's	19	29	15	36	17	17		
teacher's	11	-	-	-	-	-		
many	31	-	-	-	-	-		
boss	12	-	6	-	11	-		
girl's	5	-	6	7	12	11		
neighbor's	22	27	15	-	-	-		
no one	8	-	12	17	9	12		
other people	-	-	10	-	-	-		
others	-	-	12	-	-	-		

LOVE, CARING	35	42	85	55	79	67		
affection	-	-	-	-	-	-		
share to	29	41	17	32	-	30		
joy, pleasure	25	32	45	45	25	40		
together	-	-	-	-	-	-		
mutual	-	-	-	-	-	-		
care	7	5	23	10	-	6		
ambition	-	-	-	-	-	-		

HONESTY, LOYALTY	109	184	65	78	48	92		
honesty	14	8	-	-	-	-		
honor	29	41	17	32	-	30		
respect	14	15	-	8	-	10		
responsibility	17	9	12	20	38	78		
respect	11	11	10	-	-	-		
responsibility	15	31	26	18	-	-		
honesty	10	15	-	-	-	-		
loyalty	10	24	-	-	-	-		

Perceptions and Evaluations by:	Anglo Amer.		Mexican Amer.		Puerto Rican		Cubans	
	East Coast	El Paso	Tempe	New York	San Juan	Miami		

Main Components	Percentage of Total Score							
FAMILY	16	22	34	42	20	32		
FRIENDS	23	27	28	27	25	23		
PEOPLE, TEACHERS	8	7	9	9	7	6		
LOVE, CARING	3	3	7	4	7	5		
HONESTY, LOYALTY	12	15	5	5	4	7		
ME, MYSELF	2	4	3	1	5	4		
BANK, MONEY	8	6	5	1	0	2		
GOOD, NECESSARY, HELPFUL	7	1	1	3	16	5		
FAITH, BELIEVE	15	10	3	3	7	8		
GOD, CHURCH	3	3	2	3	0	1		
MISCELLANEOUS	3	1	3	2	8	6		
Total Scores	1290	1236	1233	1468	1130	1266		

Main Components and Responses	Anglo Amer.		Mexican Amer.		Puerto Rican		Cubans	
	Test	Norm	Test	Norm	Test	Norm	Test	Norm

GOOD, NECESSARY, HELPFUL	95	13	9	40	181	58		
help	10	-	-	-	-	-		
helpful	21	-	-	24	23	14		
necessary	15	-	-	-	9	15		
improvement	10	5	-	-	-	-		
good	22	8	9	16	20	23		
security	8	-	-	-	115	6		

FAITH, BELIEVE	193	118	43	51	81	105		
confidence	23	51	14	10	-	-		
promise	-	-	-	-	12	-		
hope	-	-	-	-	-	15		
faith	42	25	-	11	38	58		
believe	87	9	21	18	-	21		
trust,ing	-	-	-	-	-	22		
secrets	5	19	8	-	6	6		
confide	16	-	-	-	-	-		

GOOD, CHURCH	37	42	28	41	5	12		
test	-	-	9	10	15	5		
God	29	33	11	15	-	-		
church	5	-	7	11	-	-		

ME, MYSELF	27	45	35	19	54	49		
30	-	-	-	-	-	-		
self-reliance en si mismo	-	-	-	-	-	-		
in yourself	10	22	14	9	-	13		
myself	15	15	12	10	-	17		
me	-	-	-	-	-	-		

BANK, MONEY	105	80	59	11	0	27		
bank	28	25	8	11	-	18		
money	28	29	43	-	-	-		
funds	9	26	8	-	-	-		

MISCELLANEOUS	26	15	34	35	94	74		
dog	10	-	15	-	-	-		
no	-	-	-	-	-	-		
blind	-	-	-	-	-	-		
very much	-	-	-	-	-	-		
able	-	-	-	-	-	-		
work	-	-	-	-	-	-		
trabajo	6	5	-	-	12	24		
government	-	-	-	-	-	-		
desarrollo	-	-	-	-	-	-		
much	-	-	-	-	-	-		
school	5	-	7	11	8	-		
treaty	10	-	-	-	-	-		
liberty	-	-	-	-	-	-		
religion	-	-	-	-	-	-		
desempeño	-	-	-	-	-	-		
religion	-	-	-	-	-	-		
atrevimiento	-	-	-	-	-	-		
estado	-	-	-	-	-	-		

TRUST/CONFIANZA

In interpersonal relations, TRUST implies a belief in or reliance on someone. It appears that this relationship may be particularly important to the groups most intensively involved in the acculturation process, the Puerto Ricans in New York and the Cubans in Miami. To the groups in intensive acculturation, the "family" represents an important source of reliance or TRUST. "Mother," "father," "parents," "brothers," and "sisters" received high attention in this respect.

The attention given to "friends" was the highest across the board and with less variation than in the case of family members. In comparison, TRUST expressed in relation to people such as "neighbors" and "teachers" was naturally more limited.

"Love," "affection," and "respect," the emotional foundation of TRUST, appear to be of greater importance again to the little acculturated Puerto Rican sample in San Juan, while they received the least attention from the Anglo American group.

At the same time, the Anglo Americans, and particularly the El Paso based Mexican American group, focused on certain personal qualities important to TRUST. These groups considered "honesty," "reliability," "responsibility," "dependability," and "honor" to be relevant qualities. These same groups also stressed the importance of "confidence," "faith," and "belief" in a relationship of TRUST. The Puerto Ricans in San Juan, beyond recognizing that TRUST is "good" and "helpful," placed special emphasis on "security." Just how "security" ties in with TRUST for this particular group is an open question. Yet, as our previous studies of Latin American immigrants (1978) and Colombians (1982) show, the close tie between TRUST and "security" is rather common for the less acculturated Hispanic American view. As the San Juan Puerto Ricans' and the Cubans' references to "government," "state," "development," and "liberty" in the "Miscellaneous" category show, TRUST is an attitude which the less acculturated Hispanic Americans apply to social/political matters as well. To Anglo and Mexican Americans TRUST has a distinct financial connotation.

In general, TRUST is viewed as a quality of interpersonal rapport recognized by all groups as intrinsic to "friendship." At the same time, to the acculturating Hispanic samples "family" appears to be the main source of TRUST. While the less acculturated Hispanics see its roots primarily in affective ties, the Anglo Americans and the more acculturated Hispanic groups paid more attention to certain human qualities like "honesty" and "loyalty" as its main correlates.

Pa't. Components and Responses		Self		Other		Total	
		Self	Other	Self	Other	Self	Other
Pa't. No.	100	157	294	222	269	304	188

[illegible][illegible]

FAMILY, PARENTS		32.7	31.6	6.35	54.5	340.	472
sons			9	10			
daughters			32	53	40	109	63
mother			7	56	147	62	107
father			87	45	114	98	101
brother			86	115	132	135	94
sister			-	12	-	-	-
relatives			-	10	11	-	-
brother's			8	19	49	72	8
sister's			7	5	43	10	15
brother's			7	5	9	15	-
children			-	-	-	13	-

ELIENS	92	147	170	78	24	20
elderly	4	-	1	-	-	-
elderly	76	9	146	45	9	7
grandfather	-	-	13	-	-	-
grandparents	8	15	11	12	5	-
grandson	9	19	9	10	13	-

[illegible]

Year	1970	75	80	85	90	100
Nonwhite	22	11	21	26		
White	10	43	74	74		
White, in the city	13	13		16		
White, out the city	5	10	10	73		

Perceptions and Evaluations by:	Anglo Amer.	Mexican Americans	Puerto Ricans	Cubans
	East Coast	El Paso	New York	San Juan
Within Components	Percentage of Total Score			

Main Components	Percentage of Total Score									
LOVE, UNDERSTANDING	4	9	5	8	12				6	
FAMILY, PARENTS	28	23	44	37	25	37				
ELDERS	8	10	12	5	2	2				
AUTHORITY, POWER, GOD	11	7	5	6	12	11				
OBEY, LAWS	3	5	2	5	7	1				
FRIENDS, PEOPLE, SELF	13	21	15	14	23	14				
IMPORTANT, NEEDED	3	3	2	3	3	7				
TEACHERS, EDUCATION	6	7	5	6	5	8				
DIGNITY, HONOR	13	9	5	8	6	8				
COUNTRY, CHURCH, WORK	17	7	5	4	2	9				
MISCELLANEOUS	4	1	2	0	2	3				

Total Scores	1174	1378	1438	1517	1336	1313
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Wavelength (nm)	45	13	32	0	23	48
Scattering	-	-	10	-	-	-
no reflect	-	-	-	-	-	10
advantage	-	-	-	-	-	17
dim.	-	-	-	-	-	11
scattering	-	-	-	-	11	17
scattering	16	-	-	-	-	-
advantages	-	13	-	-	17	-
retire	-	-	-	-	-	-
after sex	-	11	-	-	-	-
9 sec	11	-	-	-	-	-
see	14	11	-	-	-	-

DIGNITY, HONOR	157	123	67	116	80	107
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courtesy	-	14	-
dignity	49	15	23
values	-	10	22
pride	35	30	36
moral	-	-	15
respect _(w)	-	-	36
loyalty	-	6	14
honor	40	13	13
manners	-	13	-
look up to	19	13	-

COUNTRY, CURRENCY, UNITS	79	64	49	64	32	114
country	10	14	11	9	12	14
flag	-	1	10	-	-	-
uniform	-	-	-	-	-	-
government	8	3	-	7	15	17
church	5	4	5	25	-	-
life	10	17	-	-	-	-
job	9	-	-	-	12	-
property	-	-	-	-	-	-
and	11	16	14	-	22	-
university	6	-	-	9	17	11
success	13	6	-	-	-	-

RESPECT/RESPETO

As a value or attitude, RESPECT appears to be more dominant, more popular with the Hispanic groups, particularly with the Puerto Ricans. For these groups it has a strong affective-emotional content involving "love," "affection," "trust," and "understanding." Again, the Puerto Ricans in San Juan placed the most weight on these affect-laden relationships.

Just as in the case of TRUST, "family" is the major source, particularly for the groups more intensively involved in the acculturation process, e.g., the Puerto Ricans in New York and the Cubans in Miami. The most important sources of respect are "parents," "mother," "father," and "family" in general. While in the context of LOVE "mother" was in first place, in the context of RESPECT the Anglo Americans and the San Juan Puerto Ricans mention "father" first. This suggests that under certain conditions, like in acculturation, some of the traditional values may become accentuated and receive additional attention beyond the original level characteristic in traditional settings. What happens here may be explained as an increased appreciation of certain stable traditional values, once they have been challenged by the uncertainties of a new, dynamically changing social environment.

Also somewhat unsuspectedly, we find that RESPECT elicits more references to "age" and "elders" from the more accultured Hispanic Americans than it does from the less accultured Hispanics.

With regard to "authority" in general, the differences were relatively small, but the less accultured Puerto Ricans placed greater emphasis on authority figures ("boss," "God") and on the importance of "obedience" and "acceptance;" they also showed a stronger tendency to stress "law" and "order" as well.

"Friends" were viewed by all Hispanic American groups as targets of RESPECT much more than by Anglo Americans. "Girls" and "girlfriends" were mentioned more frequently by the more accultured groups. While the Anglo and the more accultured Hispanic groups thought more of "people," the less accultured Puerto Ricans in San Juan thought more specifically of "person." The nature of this differential cultural focus on "people" or "person" is discussed under the particular themes. As we will see, the differences are not accidental but indicative of different cultural orientations.

In general, RESPECT is directed at parents, the mother and father, by both the Anglo and the Hispanic Americans. While in the case of the Hispanic Americans "love," "friendship," and "understanding" play a stronger role, the Anglo Americans emphasize certain human qualities, such as "dignity" and "honor."

DIGNITY/DIGNIDAD

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

PRIDE, HONOR, RESPECT	331	475	433	374	341	305		
pride, self, orgullo	245	219	308	164	76	130		
dignity, pride digno	9	9	10	12	22	43		
honored honor	45	48	10	12	31	9		
proud	102	108	75	163	146	103		
respect, self- respeto	15	5	15	15	16	16		
authority	15	16	16	16	9	9		
strong	12	7	10	16	11	10		
strong, high cargo	12	7	10	16	11	10		
self-confidence	9	9	16	16	16	25		
humility	25	30	16	16	16	16		
entire, self- desear	17	17	17	17	17	17		
deserving	17	17	17	17	17	17		
integrity	17	17	17	17	17	17		

PEOPLE, FRIENDS, SELF	45	94	95	91	143	91		
people	45	94	95	91	143	91		
family	45	94	95	91	143	91		
friendship	45	94	95	91	143	91		
person, self	45	94	95	91	143	91		
person, self	45	94	95	91	143	91		
person, self	45	94	95	91	143	91		
person, self	45	94	95	91	143	91		
person, self	45	94	95	91	143	91		
person, self	45	94	95	91	143	91		
person, self	45	94	95	91	143	91		

FAMILY, FATHER	34	22	17	58	41	23		
family	34	22	17	58	41	23		
father	34	22	17	58	41	23		
mother	34	22	17	58	41	23		
brother	34	22	17	58	41	23		
sister	34	22	17	58	41	23		
uncle	34	22	17	58	41	23		
aunt	34	22	17	58	41	23		
grandfather	34	22	17	58	41	23		
grandmother	34	22	17	58	41	23		

WORK, SUCCESS, MONEY	40	33	41	41	31	112		
work	40	33	41	41	31	112		
success	40	33	41	41	31	112		
money	40	33	41	41	31	112		
job	40	33	41	41	31	112		
career	40	33	41	41	31	112		
business	40	33	41	41	31	112		
industry	40	33	41	41	31	112		
profession	40	33	41	41	31	112		
occupation	40	33	41	41	31	112		

GOOD, IMPORTANT	21	29	26	40	61	118		
good	21	29	26	40	61	118		
important	21	29	26	40	61	118		
valuable	21	29	26	40	61	118		
useful	21	29	26	40	61	118		
beneficial	21	29	26	40	61	118		
advantageous	21	29	26	40	61	118		
profitable	21	29	26	40	61	118		
desirable	21	29	26	40	61	118		
attractive	21	29	26	40	61	118		

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

PRIDE, HONOR, RESPECT	65	56	55	42	35	36		
PEOPLE, FRIENDS, SELF	6	11	12	10	15	11		
FAMILY, FATHER	4	3	2	7	4	3		
GOOD, SUCCESS, MONEY	5	4	5	5	3	13		
GOOD, IMPORTANT	3	3	3	5	6	14		
HONESTY, MORALS, TRUST	6	14	2	10	20	9		
LOVE, UNDERSTANDING	1	6	4	7	9	4		
CHURCH, SCHOOL, COUNTRY	6	6	7	10	2	5		
MISCELLANEOUS	4	0	10	5	5	7		

Total Scores	817	853	790	885	978	853		
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Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

HONESTY, MORALS, TRUST	51	117	16	92	193	76
honesty	-	19	-	42	62	14
non-able	-	-	-	-	-	-
responsibility	7	-	-	21	21	-
obedient	-	-	-	12	11	-
decide	-	-	-	-	18	-
truth	-	-	-	-	11	10
verdad	-	-	-	-	17	9
trustworthy	7	21	8	17	9	-
loyalty	-	34	8	-	8	-
moral	12	9	-	-	10	17
value	-	-	-	-	14	-
virtud	-	-	-	-	11	-
proper	4	-	-	-	11	-
limpio	16	34	-	-	9	10

DIGNITY/DIGNIDAD

As the low dominance scores indicate, DIGNITY is not a particularly important or meaningful idea to our samples. It is slightly more dominant to the less accultured groups than to the more accultured ones.

"Pride" is the single most overriding idea for the Anglo and Mexican Americans. "Respect" is at least as important if not more so for the Puerto Ricans and the Cubans. This difference suggests that the Anglo Americans tend to view these values as internally determined by what is frequently described as inner directedness or autonomy, while in the traditional Hispanic cultural orientation, the affective foundation of human rapport attracts more attention.

The stronger affect-ladenness is manifest in the references to "love" and "understanding," where the Puerto Ricans and the other Hispanic groups score higher than the Anglos. With regard to the foundation of DIGNITY, "honesty," "responsibility," "trust" and other social values are emphasized somewhat unevenly by the Hispanic groups.

It is interesting that the Cuban group emphasized "work" and "money" as important sources of DIGNITY. They express the idea that DIGNITY is "good" and "important." "Family," "mother," and "father" are more important to the Puerto Rican groups. The Puerto Rican group in New York relates DIGNITY more to "church" and "priests" and to "schools" and "teachers."

The above mosaic elements offer a rather varied picture, making the reconstruction of broader trends rather difficult. Probably the single most important distinction emerges from the tendency by the Anglo and more accultured Hispanic groups to view DIGNITY as a matter of "pride," as a matter of internally motivated attitudes. The less accultured Hispanic Americans, particularly the Puerto Ricans, tend to view DIGNITY as a socially important quality commanding respect and social recognition. These are essentially the characteristics of the Hispanic concept of the "person" as opposed to the Anglo American concept of "individual" or "people." This emphasis on the "person" can be seen clearly in the San Juan group's reactions in the cluster labelled "People, Friends, Self."

In general, DIGNITY shows here a relatively low level of importance. It received an individualistic, personal pride based interpretation from the Anglo Americans and the more accultured Hispanic Americans. It has a more social recognition, respect based meaning to the less accultured Hispanic samples, particularly the Puerto Ricans in San Juan.

Summary

In this domain our primary interest was in social values and affective ties which serve as the main forces of interpersonal relations and cohesion. The attention given to differences in the Hispanic and the Anglo American approaches follows from the general importance of interpersonal relations in personnel management.

Interpersonal relations are well recognized as a critical factor influencing organizational climate and personnel satisfaction. Furthermore, the literature in general and our empirical data in particular strongly indicate that the human dimension of the job is of exceptional importance to Hispanic Americans. At the same time there are several factors, such as the heterogeneity or diversity of Hispanic groups and their varying degrees of acculturation, which compel us to pay particularly close attention to this dimension.

In agreement with literature on the Hispanic interest in warm interpersonal relations, our findings showed indeed that the Hispanic Americans place consistently more emphasis on "love" and "friendship" in the context of all the six themes examined in the framework of this domain. The themes LOVE and FRIENDSHIP had higher dominance for Hispanic Americans. The other four themes---TRUST, RESPECT, UNDERSTANDING, and DIGNITY---also elicited consistently more references to "love" and "friendship" for the Hispanics than for the Anglo Americans. The main difference here is that Anglo Americans placed more emphasis on certain human qualities like "honesty" and "faith" which they "trust" or "respect." In the case of the Hispanic Americans what seems to matter primarily are the strong positive affects ("love," "friendship") which make people trustworthy, worthy of respect, and capable of friendship and understanding.

Differences emerged in most instances from the comparison of the Anglo American group with the least acculturated Hispanic American group, the Puerto Ricans in San Juan. There were a few interesting exceptions, particularly in this domain. LOVE, FRIENDSHIP, TRUST, and RESPECT have for Hispanic Americans a particularly strong foundation in family ties, with father and mother, with parents, and with siblings. These connections are strong for the Anglo American students as well, but in comparison with Hispanic Americans they are not as dominant for a variety of reasons. For one thing, LOVE has a stronger sexual connotation for the Anglo Americans, and FRIENDSHIP is based more on common leisure time interests rather than on emotional ties.

As the following table of the psychocultural distance coefficient illustrates, we find that, consistent with previous such tables, the Anglo Americans and the Puerto Ricans in San Juan were the furthest apart, followed by the Cubans, the Puerto Ricans in New York, and the Mexican Americans in Tempe and El Paso. The last three groups we have come to label as more acculturated Hispanic samples, occupying an intermediary position between the Anglo Americans and the two more traditional Hispanic groups.

Coefficients of Psychocultural Distance Between Regional Samples	Anglo Amer.	Mexican Americans		Puerto Ricans		Cubans
	East Coast	El Paso	Tempe	New York	San Juan	Miami
Anglo Americans, East Coast.12	.14	.22	.29	.24
Mexican Americans, El Paso16	.19	.27	.25
Mexican Americans, Tempe12	.33	.19
Puerto Ricans, New York.22	.14
Puerto Ricans, San Juan.26

Table 9. Mean Distances Measured in the Domain of
SOCIAL VALUES

While the distance data obtained across the six themes in this domain convey the well established picture of the more acculturated Hispanic American groups occupying an intermediary position rather close to the Anglo Americans and differing quite substantially from the little acculturated San Juan group, this pattern does not apply to each single theme individually. As we have seen in the context of the themes TRUST and RESPECT, the more acculturated groups (e.g., the Mexican Americans and the New York Puerto Ricans) do not always take an intermediary position between the Anglos and the more traditional Hispanics. For instance, the Anglo Americans made few references to "family" or "parents" with respect to TRUST. The more traditional Puerto Rican group in San Juan makes substantially more, suggesting that parents are for them a more important source of TRUST. One would assume that the Puerto Ricans in New York as a part of acculturation would be more similar to the Anglo Americans and mention parents and family less. Yet, just the opposite happened. "Parents" and "family" were an even more important source of TRUST to the Puerto Ricans in New York and to the Mexican Americans than to the more traditional Hispanics in San Juan.

A likely explanation may come from the fact that these Hispanic student groups live in a predominantly U.S. American environment. In a culturally different environment which appears frequently as unfriendly and unpredictable, the role of family as a source of trust and respect apparently gains additional importance. In this and other comparable cases the new environment fails to produce changes which would result in the reduction of the original cultural distances, as would be expected to happen on the basis of acculturation. What happens is an increase in distance, in this example, an increase in the importance of family and interpersonal ties, which is probably a protective reaction stimulated by the alien environment. Inverse changes which increase rather than reduce the cultural distance are apparently not uncommon.

Adaptive changes which work in reverse direction and increase distance amidst the broad process of acculturation appear at first to be paradoxical. Yet, research has shown that in the acculturation process changes are slow and frequently nonlinear in their progression (Szalay, et al., 1982). The

findings consistently support previous observations (Szalay et al., 1978) that there are indeed some important differences in the dominant patterns of interpersonal relations characteristic of Anglo Americans and Hispanic Americans. In the present context of social values some of the differences in the affective foundation of interpersonal relations become increasingly apparent.

As the above findings show, the Hispanic Americans' view of FRIENDSHIP has indeed a strong affective foundation; it is also more family based, more neighborhood based, and entails more expectations and obligations. In comparison, the Anglo American idea of FRIENDSHIP is less family based, more open, depends more on individual choice, on situational conditions, and on personal psychological needs and interests. The differences fit well with previous observations which suggest that while the Anglo Americans view friendship with a strong entertainment focus, Hispanic Americans (1982), Arabs (1978), Koreans (1972), and other Third World populations view friendship as playing a broader and more existential role. In the developing countries, economic and business ties as well as political and administrative organizations rely more intensively on friendship and family based connections. As we have seen above, these are also more intimately interrelated for the Hispanic groups.

Although the Hispanic samples have shown considerable differences among each other, the above trends emerged rather consistently in connection with practically all Hispanic groups studied.

Our recent indepth study of a Hispanic group from Colombia helps place the domestic Hispanic findings into broader perspective. The Colombian findings supported the broad observation that in the Hispanic perspective, friendship is much less a relationship that is constantly being developed and dispensed with according to the timely needs of the individual and to new situations or changing requirements. In the Colombian context friendship was found to include relationships with members of the family as well as with members of the opposite sex in social situations where ties develop slowly, usually through family contacts, and are not readily dissolved or replaced. The trends observed in the context of friendship and related social values conveyed a consistent picture of the differences characteristic of the U.S. American and Colombian approaches to interpersonal relations. They confirmed previous observations that it is the individual's needs and motives which are particularly critical in U.S. American social relations. In the Colombian context there was more emphasis on affects, on the maintenance of social relations, and on the fulfillment of obligations and commitments (Szalay et al., 1982).

From the angle of personnel management the results show two dominant patterns of interpersonal relations. The Anglo Americans focused on self ("I," "me"), on certain personal characteristics of the individual ("power," "strength"), individual needs ("sex," "entertainment"), and individual identity ("sexual," "racial"). The Hispanic Americans showed primary preoccupation with the social and moral qualities of the person ("good," "bad," "trust," "respect"), affective ties ("love," "friendship"), and the relationship of the person to other social units ("family," "community").

While the above characterizations fit the predominantly traditional Hispanic American orientations, the majority of the Hispanic Americans tested (e.g., Mexican students from both locations, Puerto Rican students from New York) were found to be generally highly acculturated to the Anglo American environment. Yet, in the domain of interpersonal relations even the highly acculturated Hispanic American groups have shown strong emphasis on positive affective ties. That is, despite their otherwise close similarity with the Anglo Americans in this particular domain, the highly acculturated Hispanics still show a strong concern with affective ties: love, friendship, and family relations in certain ways similar to the more traditional Hispanic Americans.

To personnel management this means that both acculturated and traditional Hispanic Americans are intensively concerned with and sensitive to the human dimension, to the climate of interpersonal relations, but in rather different ways. The more acculturated Hispanic Americans may be satisfied by receiving more personal recognition. While they seem to strive for more attention than the Anglo Americans, the nature and focus of the attention does not have to be different from those called for by the Anglo Americans.

In the case of the more traditional Hispanic Americans, it is desirable not only to increase the level of attention but to adjust it to more traditional value considerations as well. Along these dimensions, recognition of moral, social qualities such as trust and loyalty, dedication to common goals, and identification with community, society, and mankind, are likely to deserve special emphasis.

ACHIEVEMENT MOTIVATION: SUCCESS, DUTY...

In our previous studies conducted with older and more traditional population samples, several important trends in achievement motivation emerged, some in agreement, some in apparent contradiction with literature pertaining to this subject. A comparison of Anglo American and Hispanic American adults of predominantly Latin American background (Szalay et al., 1978), indicated that Hispanic Americans highly valued achievement because it brings them joy and happiness. To the Anglo Americans, achievement had a more intrinsic value: it was considered good in itself as a source of pride, honor, self-esteem, and satisfaction. A comparison of Anglo Americans with Colombians (Szalay et al., 1982) showed that achievement also had an instrumental value for the Colombians, serving particular objectives such as meeting personal or family needs.

These findings indicate that the assumption that Hispanic Americans are not interested in achievement is exaggerated; their interest is there but their approach toward achievement is different. These differences are particularly relevant to personnel management.

In light of the previous findings, we have addressed here the following questions (a) Were the differences found between the more and less accultured Hispanic American samples evident in the domain of ACHIEVEMENT, SUCCESS as well? (b) Did the more accultured Mexican American groups look at ACHIEVEMENT, SUCCESS more as Anglos do, stressing the intrinsic value of work and work satisfaction, or did they conform with the traditional Hispanic view of achievement as a means of meeting basic needs and reaching long-range objectives (e.g., career, money)? (c) Compared to the previous samples, did the relatively younger age of the present student sample make any noticeable differences?

In the analysis we have included the themes SUCCESS, ACHIEVEMENT, DUTY, AMBITION, CAPABILITY, and PRIDE to gain some additional insights into psychocultural dispositions relevant to achievement motivation.

ACHIEVEMENT/LOGRO

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast

GOAL, CAREER, SPORTS	108	147	192	213	151	211		
GOAL, FUTURE, ADVANCEMENT	104	224	130	100	227	195		
GOAL, HAPPINESS, PRIDE	65	87	55	83	170	113		
GOAL, EDUCATION, LEARN	133	140	99	80	204	87		
GOAL, LOVE, FRIENDS	11	15	8	17	12	14		
GOAL, TRIUMPH, FINISH	11	15	8	17	12	14		
GOAL, AWARD, CARS	11	15	8	17	12	14		
GOAL, MISCELLANEOUS	11	15	8	17	12	14		
GOAL, FUTURE, ADVANCEMENT	104	224	130	100	227	195		
GOAL, HAPPINESS, PRIDE	65	87	55	83	170	113		
GOAL, EDUCATION, LEARN	133	140	99	80	204	87		
GOAL, LOVE, FRIENDS	11	15	8	17	12	14		
GOAL, TRIUMPH, FINISH	11	15	8	17	12	14		
GOAL, AWARD, CARS	11	15	8	17	12	14		
GOAL, MISCELLANEOUS	11	15	8	17	12	14		

GOAL, FUTURE, ADVANCEMENT	104	224	130	100	227	195		
GOAL, HAPPINESS, PRIDE	65	87	55	83	170	113		
GOAL, EDUCATION, LEARN	133	140	99	80	204	87		
GOAL, LOVE, FRIENDS	11	15	8	17	12	14		
GOAL, TRIUMPH, FINISH	11	15	8	17	12	14		
GOAL, AWARD, CARS	11	15	8	17	12	14		
GOAL, MISCELLANEOUS	11	15	8	17	12	14		

GOAL, FUTURE, ADVANCEMENT	104	224	130	100	227	195		
GOAL, HAPPINESS, PRIDE	65	87	55	83	170	113		
GOAL, EDUCATION, LEARN	133	140	99	80	204	87		
GOAL, LOVE, FRIENDS	11	15	8	17	12	14		
GOAL, TRIUMPH, FINISH	11	15	8	17	12	14		
GOAL, AWARD, CARS	11	15	8	17	12	14		
GOAL, MISCELLANEOUS	11	15	8	17	12	14		

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast

GOAL, CAREER, SPORTS	17	12	20	19	11	17		
GOAL, FUTURE, ADVANCEMENT	17	20	13	14	24	13		
GOAL, HAPPINESS, PRIDE	6	8	6	7	13	9		
GOAL, EDUCATION, LEARN	22	21	32	30	9	13		
GOAL, LOVE, FRIENDS	6	10	6	12	5	14		
GOAL, TRIUMPH, FINISH	12	19	12	8	27	11		
GOAL, AWARD, CARS	15	10	9	8	5	15		
GOAL, MISCELLANEOUS	2	1	1	0	7	5		
GOAL, FUTURE, ADVANCEMENT	17	20	13	14	24	13		
GOAL, HAPPINESS, PRIDE	6	8	6	7	13	9		
GOAL, EDUCATION, LEARN	22	21	32	30	9	13		
GOAL, LOVE, FRIENDS	6	10	6	12	5	14		
GOAL, TRIUMPH, FINISH	12	19	12	8	27	11		
GOAL, AWARD, CARS	15	10	9	8	5	15		
GOAL, MISCELLANEOUS	2	1	1	0	7	5		

Total Scores 1092 1145 976 1126 1328 1236

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast

GOAL, CAREER, SPORTS	108	147	192	213	151	211		
GOAL, FUTURE, ADVANCEMENT	104	224	130	100	227	195		
GOAL, HAPPINESS, PRIDE	65	87	55	83	170	113		
GOAL, EDUCATION, LEARN	133	140	99	80	204	87		
GOAL, LOVE, FRIENDS	11	15	8	17	12	14		
GOAL, TRIUMPH, FINISH	11	15	8	17	12	14		
GOAL, AWARD, CARS	11	15	8	17	12	14		
GOAL, MISCELLANEOUS	11	15	8	17	12	14		

GOAL, FUTURE, ADVANCEMENT	104	224	130	100	227	195		
GOAL, HAPPINESS, PRIDE	65	87	55	83	170	113		
GOAL, EDUCATION, LEARN	133	140	99	80	204	87		
GOAL, LOVE, FRIENDS	11	15	8	17	12	14		
GOAL, TRIUMPH, FINISH	11	15	8	17	12	14		
GOAL, AWARD, CARS	11	15	8	17	12	14		
GOAL, MISCELLANEOUS	11	15	8	17	12	14		

GOAL, FUTURE, ADVANCEMENT	104	224	130	100	227	195		
GOAL, HAPPINESS, PRIDE	65	87	55	83	170	113		
GOAL, EDUCATION, LEARN	133	140	99	80	204	87		
GOAL, LOVE, FRIENDS	11	15	8	17	12	14		
GOAL, TRIUMPH, FINISH	11	15	8	17	12	14		
GOAL, AWARD, CARS	11	15	8	17	12	14		
GOAL, MISCELLANEOUS	11	15	8	17	12	14		

GOAL, FUTURE, ADVANCEMENT	104	224	130	100	227	195		
GOAL, HAPPINESS, PRIDE	65	87	55	83	170	113		
GOAL, EDUCATION, LEARN	133	140	99	80	204	87		
GOAL, LOVE, FRIENDS	11	15	8	17	12	14		
GOAL, TRIUMPH, FINISH	11	15	8	17	12	14		
GOAL, AWARD, CARS	11	15	8	17	12	14		
GOAL, MISCELLANEOUS	11	15	8	17	12	14		

ACHIEVEMENT/LOGRO

School performance was the most salient field of ACHIEVEMENT for the Anglo Americans and the more accultured Mexican Americans and Puerto Ricans in New York. While the Hispanic Americans thought of "school" achievement in general, to the Anglo American students "tests" and "SATs" were apparently more characteristic elements of ACHIEVEMENT.

The Puerto Rican students in San Juan thought of ACHIEVEMENT primarily in terms of "goals." This suggests that ACHIEVEMENT is important primarily as an instrument for reaching various goals and objectives. Since this group also scored high on "goals" in the context of WORK, this seems to support the idea that the Puerto Ricans in San Juan approach work and achievement from the angle of their high instrumentality.

The Cubans in Miami emphasized "work" and "career." Like the Anglo Americans, they stressed the importance of financial rewards, particularly "money." At the same time the Cubans differed the most from the Anglo Americans in their tendency to relate ACHIEVEMENT to "family," "love," and "marriage." Both on "love" and "family" the Cubans scored higher than all the other groups, suggesting that their achievement orientation has familistic roots.

Working with student samples, it may not be surprising that achievement orientation emerged mainly in the context of school. Yet, there are other observations not readily predictable: for example, the low subjective dominance of ACHIEVEMENT for the Anglo Americans and its particularly high dominance for the Puerto Ricans in San Juan. The San Juan based Puerto Ricans' strong instrumental and goal oriented interpretation of ACHIEVEMENT is compatible with their goal and future oriented view of WORK. However, the differences between the Anglo Americans and the San Juan based Puerto Ricans are still quite unexpected, particularly in light of the McClelland and Atkinson studies (1961, 1966).

The present findings suggest that it is desirable to differentiate between the varying views of ACHIEVEMENT orientation. While the Anglos and more accultured Hispanics have a concrete and immediate performance approach to ACHIEVEMENT, a more general goal and future oriented approach is characteristic of the traditional Hispanic groups, who think in terms of aspirations ("happiness," "satisfaction").

In general, the Anglo and the more accultured Hispanic American groups view ACHIEVEMENT in the immediate context of school performance, while the Puerto Ricans in San Juan think of ACHIEVEMENT more along long-term objectives (e.g., "work," "job," and "career"). The Cubans seem to combine the practical Anglo emphasis on material benefits ("money," "cars") with an emphasis on social implications ("love," "family").

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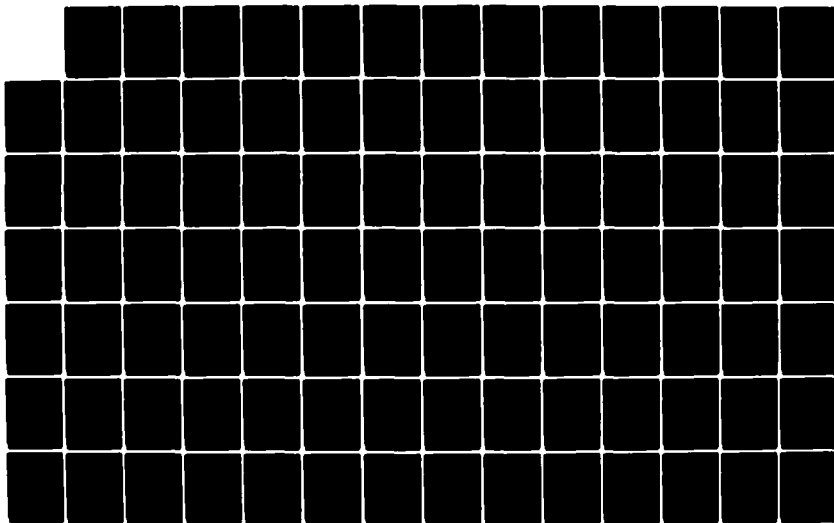
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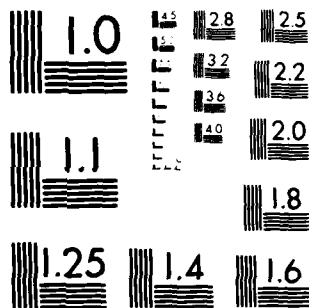
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MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS-1963-A

Main Components and Attributes				
Category	Sub-category	Value	Unit	Notes
Material	Steel	100	kg	
	Aluminum	50	kg	
	Copper	20	kg	
	Plastic	10	kg	
Labor	Skilled	120	hrs	
	Semi-skilled	80	hrs	
	Unskilled	40	hrs	
	Overhead	10	hrs	

Thompson, wife	35	62	12	25	211	12
advancement	10	6	-	-	-	-
fulfillment	-	15	-	-	-	-
reach goals	-	4	-	-	15	-
satisfaction	15	16	-	-	36	-
triumph, to	-	7	-	-	146	12
victory	-	-	-	-	25	-
winning	8	16	-	-	35	-
be successful	-	-	12	-	-	-

FUTURE GOALS, ACHIEVEMENT	75	113	57	111	136	78

	planner	plans	future addition	dreams	goals	life goals
1	-	-	13	29	34	36
2	-	-	7	15	7	6
3	-	-	-	10	-	5
4	-	-	48	59	31	40
5	-	-	-	-	-	87
6	-	-	-	-	-	30
7	-	-	-	-	-	10
8	-	-	-	-	-	-
9	-	-	-	-	-	-
10	-	-	-	-	-	-
11	-	-	-	-	-	-

LOW, FAMILY 95 148 171 171 101 134

wife	13	10	20	8	-	-	-	-
husband	-	15	9	8	-	-	-	-
house	20	22	49	24	-	-	-	-
children	-	9	32	8	-	-	-	-
family	35	51	39	50	52	48	48	48
high	6	-	-	-	-	-	-	-
father	-	8	-	-	12	-	28	28
love	12	18	4	21	32	32	9	26
other families	-	15	18	29	9	26	-	-

SCHEMATA. EDUCATION	59	129	117	163	116	151
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divisions	14	33	8	20	15
colleges	18	40	20	10	10
education	19	43	44	83	33
schools	13	8	79	13	-
graduate, ign	-	-	-	-	-
master	-	-	10	-	40
stud'es	stud'es	stud'es	stud'es	stud'es	stud'es
study	study	study	study	study	study
classics	classics	classics	classics	classics	classics

MR. CADEEN, BUSINESS 212 153 226 226 00 15

Factor	Profession	Profession	Profession
Business	36	16	11
Teacher	0	17	0
Good job	0	9	12
Center	28	43	41
Acting	0	0	27
Job's	87	73	13
Job security	10	0	0
	11	0	0

Perceptions and Evaluations by:	Percentage of Total Score			
	Anglo Amer.	Hispanic Americans	Puerto Ricans	Cubans
East Coast	11	New York	San Juan	Miami
Paso		Tempe		

Main Components	Percentage of Total Score				
TRIUMPH, WIN	3	5	1	3	14
FUTURE, GOALS, AMBITION	6	8	5	8	9
LOVE, FAMILY	7	11	14	12	7
SCHOOL, EDUCATION	5	10	10	12	8
JOB, CAREER, BUSINESS	17	11	18	16	3
GOOD, HAPPINESS, PRIDE	12	12	8	8	9
MONEY, FAME, POWER	30	26	28	17	26
WORK, EFFORT, ACHIEVEMENT	10	6	8	11	18
LIFE, PEOPLE, FRIENDS	8	8	5	11	4
MISCELLANEOUS	3	2	3	1	2
					3

Total Scores	1263	1339	1226	1375	1474	1421
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MISCELLANEOUS

sex	25	23	-	8
failure	11	28	-	-
church	-	-	15	-
time	-	-	-	12
compensation	-	-	-	14
beautiful	-	6	-	10
president	-	12	-	-
much	-	-	12	16
others	-	-	-	33

[illegible][illegible]

MONKEY, FAME - POWA	376	353	346	238	377	410
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gain, benefit	logro, ganar	-	-	-	22	14	9
reward	recompensa	-	-	-	-	-	-
riches	riqueza	6	27	57	4	41	1
famous	celebre	1	10	-	-	-	6
money	dinero	219	201	206	14	72	233
wealth	riqueza	10	17	24	24	13	23
fortune	fortuna	11	-	-	14	-	-
power	poder	17	19	18	-	25	43
prestige	prestigio	9	-	-	-	12	8
respect	respeto	6	12	-	15	-	26
security	seguridad	-	10	-	-	15	27
importance	importancia	21	27	-	-	12	27
care	cuidado	21	32	40	13	-	27

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[illegible]

WIFE, PEOPLE, FRIENDS	96	110	61	159	64	77
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girl's friend	-	6	19	-	-	-
friends	15	15	13	6	26	-
women	6	6	21	-	-	-
people	-	9	-	11	-	-
yo	-	-	-	8	-	-
Gloria	-	-	-	12	-	-
health	11	7	-	12	12	-
well-being	-	-	10	-	12	-
life	29	51	15	38	16	19
mar	31	16	17	70	16	16

SUCCESS/EXITO

The characteristic differences in the meaning of SUCCESS emerged mainly between the Puerto Rican group in San Juan and the five remaining samples.

"Money" was most salient for practically all the groups tested, especially the Anglos. "Fame" and "power" received much less attention, leaving money as the main indicator or measure of SUCCESS. The lower score on "money" by the San Juan based Puerto Rican group is accompanied by high scores on "gain, benefit" in the sense of material achievement and earnings, concepts closely synonymous with money.

For all five groups, particularly the Puerto Rican group in New York, "job" and "career" played an important role in their views of SUCCESS. The exception was again the Puerto Rican group in San Juan, to whom SUCCESS has relatively little relationship to career or job. The San Juan students thought more of the "work" and "effort" which has to be invested or applied to achieve SUCCESS. The other groups focused more on "achievement" and "accomplishment."

Compared to these rather sizable differences, the remaining components show more general agreement. "Family," "love," and "marriage" bore more closely on SUCCESS for the Hispanic American groups than for the Anglo Americans. The same is true about education. Here again, the Hispanic American groups, particularly the Puerto Ricans in New York, see apparently a closer, more intrinsic relationship between SUCCESS and "school," "education," and "study." Although there were some noticeable differences between the groups on what constitutes SUCCESS, from the angle of their subjective views and perspectives there seems to be a consensus among them that SUCCESS is "good," that it is a matter of "pride," and most of all, a source of "happiness."

In general, the Cubans agreed with the Anglo and Mexican American groups in stressing "money," "power," and "fame" as well as "career" and "job" as the main indicators and sources of SUCCESS. The Puerto Ricans in San Juan appeared to be more preoccupied with the human effort required to "triumph," looking at SUCCESS as a long-range future goal. In general, the Anglo American and the Mexican American groups showed close agreement across the board.

Main Components and Responses			
Input	Output	Response	Output
1. Input	2. Output	3. Response	4. Output
5. Input	6. Output	7. Response	8. Output
9. Input	10. Output	11. Response	12. Output
13. Input	14. Output	15. Response	16. Output
17. Input	18. Output	19. Response	20. Output
21. Input	22. Output	23. Response	24. Output
25. Input	26. Output	27. Response	28. Output
29. Input	30. Output	31. Response	32. Output
33. Input	34. Output	35. Response	36. Output
37. Input	38. Output	39. Response	40. Output
41. Input	42. Output	43. Response	44. Output
45. Input	46. Output	47. Response	48. Output
49. Input	50. Output	51. Response	52. Output
53. Input	54. Output	55. Response	56. Output
57. Input	58. Output	59. Response	60. Output
61. Input	62. Output	63. Response	64. Output
65. Input	66. Output	67. Response	68. Output
69. Input	70. Output	71. Response	72. Output
73. Input	74. Output	75. Response	76. Output
77. Input	78. Output	79. Response	80. Output
81. Input	82. Output	83. Response	84. Output
85. Input	86. Output	87. Response	88. Output
89. Input	90. Output	91. Response	92. Output
93. Input	94. Output	95. Response	96. Output
97. Input	98. Output	99. Response	100. Output

Quality	mean	mean	264	218	110	255	127	127
confidence	15	-	10	-	12	12	-	6
courage	21	-	12	12	-	-	6	-
glory	49	51	29	22	68	25	-	-
dignity	49	51	29	22	68	25	-	-
power, full	5	-	36	-	19	-	16	-
poor	39	-	22	40	-	-	16	-
honor	25	-	39	21	66	11	9	-
proud	25	-	39	21	66	11	9	-
praise	25	-	39	21	66	11	9	-
struggle	19	9	-	-	-	-	12	-
self-align	21	18	-	16	-	-	-	-
self-respect	13	10	-	10	-	-	20	-
respect	27	43	16	59	21	-	-	-
responsibility	12	-	-	11	-	-	-	-
strength	12	-	-	12	-	-	6	-
strong	17	9	-	12	-	-	22	-
superior, ly	17	9	-	12	-	-	22	-

COUNTRY, NATION, U.S.	154	96	98	81	0	117
Marines	34	7	16	11	-	9
Cavalry, less	35	34	18	50	-	44
military	11	-	-	-	-	-
nation	19	10	-	11	-	-
protection	5	7	11	-	-	41
spirit	12	6	21	-	-	8
flag	24	12	20	9	-	15
U.S.						

LOS. FAMILY	20	118	105	95	30	94
son	-	13	10	7	11	-
mother	-	-	-	-	-	-
parents	-	8	-	7	10	9
house	-	5	-	-	-	-
house	-	-	13	-	11	7
family	25	79	50	43	8	50
father	-	9	9	10	-	-
wife	10	-	7	-	-	-

[illegible][illegible]

No	Components or Responses	No				
		Anglo Male	Lat Male	Anglo Female	Lat Female	Lat Total
1	Anglo Male					
2	Lat Male					
3	Anglo Female					
4	Lat Female					
5	Lat Total					

[illegible]

Perceptions and Evaluations by:	Percentage of Total Score				
	East Coast	El Paso	Hispanic Americans	Puerto Ricans	Cubans
Main Components					

DIGNITY, HONOR, PROUD	29	21	12	23	13	12
COUNTRY, NATION, U.S.	17	9	10	7	0	11
LOVE, FAMILY	4	11	11	9	4	9
WORK, SCHOOL, SPORTS	8	14	12	8	7	13
MONEY, ACHIEVEMENT	6	3	1	8	14	4
ME, MYSELF, EGO	8	17	11	13	9	8
CULTURE, BACKGROUND	1	3	7	3	1	1
PEOPLE, FRIENDS	3	6	21	13	13	15
GOOD, HAPPY, HONEST	11	8	3	11	20	10
BAD, JEALOUS	10	3	4	0	19	6
MISCELLANEOUS	3	5	8	4	1	11

ME, MYSELF, EGO	74	183	101	147	94	80
youself	-	7	14	10	-	9
me	20	14	28	21	-	22

name	age	sex	rel	rel	rel
myself	32	M	25	63	11
brother	27	M	25	-	-
sister	5	F	10	43	9
brother	5	M	12	11	11
sister	15	F	19	24	18

BAD JEALOUS	87	34	36	0	196	50
1001ish	-	-	-	-	-	10
1002ish	10	27	-	-	-	-

[illegible]

CULTURE, BACKGROUND	10	12	69	37	10	7
black	-	-	-	14	-	-
heritage	9	12	-	9	-	-
			2	2		

MISCELLANEOUS	76	55	73	43	12	110
limit						
I don't know			12			
everything						10
relation		12				
each			11			
rich						24
a lot				26		
plenty			14			20
lion						12
car, a	13	15				14
car, a	11	9	36	7		24
lots						12
pretty						
cathedral		31		10		

PRIDE/ORGULLO

While PRIDE had little dominance for the Anglo Americans, it was more important to Hispanic Americans. "Dignity," "honor," "respect," "glory," and "power" generally received recognition from all six student groups but to varying degrees. It is interesting to see what the various student groups are particularly proud of. "Country," "U.S.," "nation," and "patriotism" were mentioned by several groups, particularly the Anglo Americans. The Puerto Ricans in San Juan, however, did not make these identifications at all. The "military," in general, received little attention; however, all five groups from the continental U.S. mentioned the "Marines."

While "family" and "love" were minor sources of pride to Anglo Americans and to Puerto Ricans in San Juan, they were more dominant to all other Hispanic American groups. "Work," "school", and "sports" also varied in importance, but were clearly identified as sources of PRIDE. "School" ranked first, led by the Mexican American group in El Paso. The Cubans rank the highest in mentioning their "work." Only the Anglo and Mexican Americans referred to sports, while the Puerto Ricans in San Juan mentioned mostly studying.

As an interesting contrast, the Puerto Ricans in San Juan led the list in their material references such as "money" and "riches." As sources of PRIDE, "achievement" and "success" ranked higher for the Anglo Americans and the more acculturated Mexican Americans, who made very few references to money.

The Anglo and Hispanic American groups placed differential emphasis on "people" and "friends." The little acculturated San Juan group's emphasis on "person," i.e., personhood, is used in the more traditional Hispanic sense (Szalay et al., 1982). The "Culture, Background" cluster reflects varying degrees of ethnic-racial awareness or identification. In this respect the differences between the two Mexican American groups, in their Chicano/Mexican self-identification are interesting. Along the same line the New York based Puerto Ricans showed more explicit ethnic identification than the San Juan group.

In general, there is broad variation in the evaluation of PRIDE. The Anglo and particularly the San Juan based Puerto Rican samples were ambivalent, considering it both good and bad. To the other four groups pride is predominantly good. Since these groups live in minority settings, it is possible that their positive evaluation of PRIDE comes from the deeper need for psychological identification.

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
ABILITY, POTENTIAL	22	23	12	50	8	53	-	-
ability, to be	54	75	46	27	-	29	-	-
able, to be	18	17	9	12	-	-	-	-
can do	25	37	-	-	-	-	-	-
capable	20	9	12	-	-	-	-	-
capacity	-	-	-	-	-	-	-	-
potential	-	-	-	-	-	-	-	-

WILL, DETERMINATION	109	83	148	200	68	179
will, to be	15	-	-	-	-	-
can do	19	14	-	-	-	-
capable	23	8	39	10	-	19
potential	7	17	103	160	52	137
work, to be	25	35	10	15	-	-
responsibility	9	9	25	-	6	16
money	-	-	-	-	-	-

WILL, DETERMINATION	98	42	56	109	69	133
will, to be	16	-	-	-	-	-
can do	5	-	6	22	-	-
capable	10	9	28	94	135	26
potential	18	8	-	12	18	-
work, to be	18	8	-	-	-	-
responsibility	12	18	13	17	21	48
money	15	28	-	37	10	10
will, to be	-	-	-	-	-	-
can do	-	-	-	-	-	-
capable	-	-	-	-	-	-
potential	6	7	-	11	42	37
work, to be	7	-	-	18	26	-
responsibility	-	-	-	-	-	-
money	-	-	-	-	-	-

WILL, DETERMINATION	99	46	57	62	60	90
will, to be	13	11	11	25	-	9
can do	13	22	-	-	17	37
capable	17	9	18	21	-	13
potential	-	-	-	-	-	-
work, to be	-	-	-	-	-	-
responsibility	-	-	-	-	-	-
money	-	-	-	-	-	-

WILL, DETERMINATION	93	53	52	71	45	101
will, to be	-	-	-	-	-	-
can do	-	-	-	-	-	-
capable	-	-	-	-	-	-
potential	-	-	-	-	-	-
work, to be	-	-	-	-	-	-
responsibility	-	-	-	-	-	-
money	-	-	-	-	-	-

WILL, DETERMINATION	22	57	40	99	61	145
will, to be	-	-	-	-	-	-
can do	-	-	-	-	-	-
capable	-	-	-	-	-	-
potential	-	-	-	-	-	-
work, to be	-	-	-	-	-	-
responsibility	-	-	-	-	-	-
money	-	-	-	-	-	-

CAPABILITY/CAPACIDAD

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
ABILITY, POTENTIAL	28	35	17	6	8	6	-	-
WORK, SKILL, MONEY	13	11	24	23	7	18	-	-
INTELLECTUAL, MENTAL	12	8	8	22	48	15	-	-
POWER, STRONG, SPORTS	12	6	8	7	6	9	-	-
GOOD, HELPFUL, A LOT	6	7	7	8	4	10	-	-
SCHOOL, STUDY	3	8	6	11	6	20	-	-
BAD, NONE, LIMITS	3	3	1	0	5	2	-	-
ACHIEVEMENT, SUCCESS	7	8	2	6	2	3	-	-
PEOPLE, I, MAN	1	3	0	1	4	1	-	-
DRIVING, LIVE, TALK	3	0	11	9	1	6	-	-
DO, TRY, EFFORT	5	9	6	3	0	6	-	-
MISCELLANEOUS	7	1	11	5	8	4	-	-

Main Components	Percentage of Total Score					
ABILITY, POTENTIAL	28	35	17	6	8	6
WORK, SKILL, MONEY	13	11	24	23	7	18
INTELLECTUAL, MENTAL	12	8	8	22	48	15
POWER, STRONG, SPORTS	12	6	8	7	6	9
GOOD, HELPFUL, A LOT	6	7	7	8	4	10
SCHOOL, STUDY	3	8	6	11	6	20
BAD, NONE, LIMITS	3	3	1	0	5	2
ACHIEVEMENT, SUCCESS	7	8	2	6	2	3
PEOPLE, I, MAN	1	3	0	1	4	1
DRIVING, LIVE, TALK	3	0	11	9	1	6
DO, TRY, EFFORT	5	9	6	3	0	6
MISCELLANEOUS	7	1	11	5	8	4
Total Scores	817	732	706	879	1033	996

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
BAD, NONE, LIMITS	26	21	8	0	53	22	-	-
distra, nt	-	-	-	-	-	-	-	-
limit, .	13	12	8	-	-	23	-	-
none	11	9	-	-	-	-	-	-
little	-	-	-	-	-	-	-	-
burden	-	-	-	-	-	-	-	-
carga	-	-	-	-	-	-	-	-
nada	-	-	-	-	-	-	-	-
nothing	-	-	-	-	-	-	-	-

ACHIEVEMENT, SUCCESS	56	58	12	48	24	22
achievement	27	13	-	-	-	-
desarrolla	11	-	-	-	-	-
succeed	-	-	-	-	-	-
survive	13	32	12	-	-	-
ful	-	-	-	-	-	-
finish	-	-	-	-	-	-

PEOPLE, I, MAN	5	21	0	9	42	10
people	5	11	-	-	-	-
individual	-	-	-	-	-	-
man	-	-	-	-	-	-
numero	-	-	-	-	-	-
DRIVING, LIVE, TALK	29	0	28	43	10	44
drive, ing	14	-	-	-	-	-
read	-	-	-	-	-	-
well	-	-	-	-	-	-
love, ing	12	-	-	-	-	-
dance	-	-	-	-	-	-
run	-	-	-	-	-	-
talk	-	-	-	-	-	-
to sense	-	-	-	-	-	-
live, to	-	-	-	-	-	-
write	-	-	-	-	-	-
to take	-	-	-	-	-	-

DO, TRY, EFFORT	37	67	39	27	0	42
hard	13	-	-	-	-	-
effort	-	-	-	-	-	-
strive	-	-	-	-	-	-
fight	-	-	-	-	-	-
try	11	-	-	-	-	-
do, ing	-	-	-	-	-	-
handle	10	-	-	-	-	-
went	-	-	-	-	-	-

MISCELLANEOUS	55	5	25	40	46	39
reaction	-	-	-	-	-	-
carro	-	-	-	-	-	-
space	-	-	-	-	-	-
espacio	-	-	-	-	-	-
future	-	-	-	-	-	-
time	-	-	-	-	-	-
life	11	5	-	-	-	-
I don't know	-	-	-	-	-	-
amount	-	-	-	-	-	-

CAPABILITY/CAPACIDAD

This theme was not very meaningful to the Anglo Americans and the more accultured Hispanic groups, while it was a more important idea to the less accultured Hispanic groups.

To Anglo Americans and Mexican Americans CAPABILITY denoted essentially "ability," "capacity," or "potential," while to the less accultured Hispanic Americans it denoted "ability" more narrowly in a "mental" and "intellectual" context. Particularly the San Juan group viewed CAPABILITY as a source of "knowledge," "understanding," "thinking," "analysis," and other mental/intellectual processes and achievements. In comparison, the Puerto Ricans in New York and the Cubans tended to mix these intellectual dimensions with physical strength and biological potency. In view of this emphasis it is not surprising that the Puerto Ricans, and particularly the Cubans, saw a closer relationship between CAPABILITY and "studying" and "learning," that is, educational success or performance. This may also explain the Cuban students' desire to have "a lot" or "much," and why they share with others such positive evaluations as "good" and "great."

Since CAPABILITY is assumed to have broad implications for all types of achievements, the Anglo and more accultured Hispanic American groups saw a close relationship between CAPABILITY and human performance: "work," "job," and "skill." In a similar vein, CAPABILITY was related to a variety of activities: "driving," "dancing," "baseball," and "sex." While Anglo Americans viewed CAPABILITY more in relation to individual achievement and success, the San Juan Puerto Ricans mentioned the broad societal/national problem of "development."

In general, CAPABILITY had a predominantly, if not exclusively, intellectual content for the unaccultured Puerto Ricans. It had a more mixed meaning for the Puerto Ricans in New York and the Cubans, encompassing intellectual as well as physical ability and biological potential. To the Anglo and Mexican Americans CAPABILITY referred predominantly to physical abilities, sexual potency, in short, to all those dispositions which are needed to achieve, to perform, to work and solve problems.

DUTY/OBLIGATION

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast

WORK, JOB, CHORES	285	221	263	306	312	362
Chores	10	11	18	-	-	-
clean room	-	-	13	-	-	-
clean yard	-	-	18	-	-	-
job's	143	116	148	132	-	66
task	-	-	-	-	12	-
throw garbage	-	-	10	-	-	-
recuper	-	-	-	-	10	-
pick up to	66	116	139	198	240	253
trabajo	-	-	23	8	-	10
carpet	9	6	-	-	43	-
accident, am	15	-	10	-	-	-
ambulance	13	-	10	-	-	-
ambulance	-	-	9	9	15	21
money	-	-	-	-	-	-

ARMY, MILITARY, POLICE	213	112	85	114	16	82
armed forces	5	7	6	18	-	24
army	5	7	24	11	-	9
officer	10	7	-	-	-	-
police, am	10	7	-	-	-	-
drill	30	20	-	-	-	-
serve, country	10	22	-	16	-	12
assistant	32	21	24	38	14	15
army	15	9	6	-	-	-
Marines	11	-	7	9	-	-
allotry	30	17	13	15	-	12
cap	-	-	-	-	-	-

FAMILY, HOME	46	77	23	113	106	139
children	-	-	-	10	-	-
get married	5	26	-	13	6	26
parents	-	-	-	9	17	-
spouse	-	-	-	11	-	-
wife family	-	-	-	-	26	31
husband	-	-	-	15	-	6
house	-	-	-	-	43	-
hijos	-	-	-	-	16	17
marriage	8	-	-	47	52	60
family	28	51	47	52	60	51
father	-	-	-	11	-	12

SCHOOL, STUDY	38	78	88	106	123	166
go to school	-	-	-	-	-	-
school's	24	46	56	74	6	95
teach	9	8	-	-	10	8
studying	-	-	-	-	23	6
study, to	-	18	17	57	84	57
learn	-	6	-	15	-	-

OBLIGATION, RESPONSIBILITY	209	245	121	152	196	125
debt, price	15	-	8	37	-	9
debt	15	-	8	37	-	9
obligation	61	67	15	33	9	42
de, to	-	7	12	9	8	18
here to, do	-	11	6	13	-	-
responsibility	90	124	50	28	95	30
responsible	17	27	30	15	-	30
debt	-	-	-	-	84	16
debt	-	-	-	-	-	22

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast

WORK, JOB, CHORES	25	24	37	36	28	29
ARMY, MILITARY, POLICE	20	10	9	11	1	7
FAMILY, HOME	4	7	7	10	17	11
SCHOOL, STUDY	3	7	9	14	11	14
OBLIGATION, RESPONSIBILITY	19	22	12	14	18	14
LOVE, FRIENDS, RESPECT	13	14	9	5	4	8
HELP, NEEDED	4	5	6	4	4	4
COUNTRY, GOD, COMMUNITY	6	6	3	1	6	4
DISCIPLINE, ORDERS, LAWS	2	5	4	4	7	3
MISCELLANEOUS	4	2	4	2	3	5

Total Scores	1074	1127	983	1077	1099	1228
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Main components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast

LOVE, FRIENDS, RESPECT	135	158	91	57	49	34
friends, p	-	-	12	13	-	10
love	-	-	22	6	15	-
respect to	18	29	21	16	25	-
honor	46	42	15	-	-	22
everybody	-	-	9	11	-	10
confidence	15	11	-	-	-	-
friendly	23	28	8	21	-	10

HELP, NEEDED	59	54	57	43	43	46
necessary, if necesario	-	-	-	-	-	-
need, ad	6	18	-	-	-	15
guard	15	9	15	17	-	16
help others	-	-	11	23	-	-
protect	-	-	9	11	-	-
important	-	-	-	-	11	15
maintainer	-	-	-	-	-	-
supporting	-	-	-	-	-	-
compraise	-	-	-	-	-	-

COUNTRY, GOD, COMMUNITY	97	83	26	10	97	48
country	44	33	26	10	-	29
fatherland	-	-	-	-	-	-
religion	11	14	-	-	12	6
church	-	-	-	-	-	-
religion	6	-	-	-	14	-
community	-	-	-	-	-	-

DISCIPLINE, ORDERS, LAWS	19	52	35	39	74	42
rules	-	-	-	-	-	-
order's	-	15	7	17	-	18
demand	-	-	-	-	-	-
hard	-	-	-	-	-	-
mandate	-	-	-	-	-	-
discipline	-	-	-	-	-	-
authority	8	13	16	-	-	-
requirement	-	-	-	-	-	-
imposition	5	12	-	-	-	-
levies	4	-	-	-	12	18

MISCELLANEOUS	45	18	44	17	35	64
stay alive	11	-	-	-	-	-
eat, to	-	-	-	-	-	-
off	-	-	-	-	-	-
live	-	-	-	-	-	-
time	-	-	-	-	-	-
poster	12	-	-	-	-	-
bad, evil	-	-	-	-	-	-
live	-	-	-	-	-	-
get	-	-	-	-	-	-
fuck	-	-	-	-	-	-
pay, to	-	-	-	-	-	-
see	-	-	-	-	-	-
little	-	-	-	-	-	-

DUTY/OBLIGATION

The dominance of this idea was the highest for the Cubans. To the Cubans and Puerto Ricans in San Juan DUTY implied most intensively "work," while it was more job related in the minds of the Anglo and Mexican Americans. Particularly to the Anglo Americans, but also to the more accultured Hispanic Americans, DUTY had a strong military connotation, e.g., "Army," "service," "military," "police," "Navy," etc. In strong contrast, the Puerto Rican group in San Juan attached very little military connotation to DUTY. The other groups occupied various positions on this dimension, depending apparently on their degree of acculturation.

Responses in the "Family, Home" cluster, show opposing trends. The Anglo American students scored low, indicating that for them DUTY has little to do with family-based interpersonal relations; however, DUTY bears more closely on "family" in the eyes of the Puerto Ricans and Cubans. The Mexican Americans again occupy an intermediary position here as well as on "School, Study." On this dimension the Anglo American group scored the lowest while the Cubans and the Puerto Ricans scored the highest.

These consistent contrasts underscore the importance of the acculturation process. In the context of the culturally characteristic meaning of DUTY, results show that all groups agree that DUTY involves, at its core, "obligation" and "responsibility," but they are apparently predisposed to apply these ties quite differently. In the field of interpersonal relationships, e.g., friendship, love, loyalty, DUTY has a rather similar core meaning for practically all groups. While most groups agreed that DUTY applies to "work" or "job," the Anglo Americans placed a great deal of emphasis on obligations related to military service. They also expressed concern with obligations resulting from friendship or other personal commitments.

From the angle of the less accultured Hispanic groups, family obligations play an important role, emerging here with considerable intensity despite the young age of our student samples. The emphasis on "studying" is also rather interesting. Compared to the American educational philosophy that learning follows from the natural curiosity of the inquisitive mind, studying emerges here from the less accultured Hispanic samples more as a task, an obligation, a duty.

In general, DUTY involved obligation and responsibility for all groups, but with more approval and salience for the less accultured Hispanic samples. To Anglo Americans DUTY had a more narrow, a more characteristically military connotation. To all other groups it bore more generally on work or job. To the less accultured groups, DUTY had a stronger family and school related relevance.

No.	Components	Responses					
		1	2	3	4	5	6
54-0000	production	77	81	74	72	29	54
54-0001	production	15	22	20	16	-	9
54-0002	production	11	-	10	-	-	-
54-0003	production	6	13	-	17	-	7
54-0004	production	-	-	-	-	10	7
54-0005	production	-	9	-	10	10	30
54-0006	production	2	-	-	-	11	-
54-0007	production	43	37	23	18	-	12

[illegible]

SUCCESS	POWER	PAUSE	122	170	37	105	134	185
power	ton	ton	-	-	-	-	-	-
power	to	to	19	15	-	-	41	55
power	to	to	-	-	21	22	-	-
power	to	to	10	-	12	-	-	-
power	to	to	-	7	-	-	29	-
power	to	to	-	-	-	-	-	-
power	to	to	62	121	25	56	16	72
power	to	to	-	12	-	-	-	-
power	to	to	-	-	-	-	-	-
power	to	to	-	-	-	-	30	-
power	to	to	7	8	-	10	5	6
power	to	to	6	6	-	-	-	-

NAME	CARS	WALTN	123	181	151	271	285	249
money	divers	86	122	7	11	31		
gains, benefit	top0.5	12	12	38	31			
riches	plugged	9						
cars	car0	12	14	40	22	33	36	
wheel, to	vig0.95	5	10		18	11		
wealth								
fortune	fortune						10	
odd money	fortune							

[illegible]

WAGE, JOB, CAREER	216	167	219	280	273	199
man	14	46	72	57	53	63
to-do, do	81	45	28	67	17	17
job						
profession						
career	16	49	51	44	10	14
doctor	10	18	20	48	9	50
lawyer	8	9	11	22	9	9
military	12					
navy	6	11				
pilot						
sports	7	13	7	10	17	17
baseball		11			9	9
baseball			11	10		
golf						
acting			13			
pro		12				
engineer				20	10	
fireman				12		

family, individual	69	84	93	102	57	91
female	7	-	-	10	-	-
male	8	8	31	24	26	2
age	7	9	15	15	-	-
family	33	24	19	32	15	34
age	6	-	18	-	-	1
family	5	13	-	-	-	-
age	15	31	12	13	6	-

Perceptions and Evaluations by:						
	Anglo Amer.	Mexican Americans	Puerto Ricans	Cubans		
	East Coast	El Paso	Tempe	New York	San Juan	Miami
Main Components						
	Percentage of Total Score					
GOALS, FUTURE	13	18	9	7	11	8
SUCCESS, POWER, FAME	11	16	4	10	11	12
MONEY, CARS, WEALTH	11	17	15	22	23	18
LOVE, HAPPINESS, FRIEND	5	4	6	3	4	13
WORK, JOB, CAREER	22	15	21	28	6	15
FAMILY, MARRIAGE	7	8	9	10	5	7
SCHOOL, EDUCATION	8	7	7	7	2	4
GOOD, WANT, STRIVING	17	11	15	8	25	16
LIFE, HEALTH	2	5	2	1	1	4
BAD, HATE, SELFISH	1	0	3	1	10	0
MISCELLANEOUS	3	0	10	2	3	3
Total Scores						
	994	1087	1037	1026	1254	1363

Perceptions and Evaluations by:						
	Anglo Amer.	Mexican Americans	Puerto Ricans	Cubans		
	East Coast	El Paso	Tempe	New York	San Juan	Miami
Main Components						
	Percentage of Total Score					
GOALS, FUTURE	13	18	9	7	11	8
SUCCESS, POWER, FAME	11	16	4	10	11	12
MONEY, CARS, WEALTH	11	17	15	22	23	18
LOVE, HAPPINESS, FRIEND	5	4	6	3	4	13
WORK, JOB, CAREER	22	15	21	28	6	15
FAMILY, MARRIAGE	7	8	9	10	5	7
SCHOOL, EDUCATION	8	7	7	7	2	4
GOOD, WANT, STRIVING	17	11	15	8	25	16
LIFE, HEALTH	2	5	2	1	1	4
BAD, HATE, SELFISH	1	0	3	1	10	0
MISCELLANEOUS	3	0	10	2	3	3
Total Scores						
	994	1087	1037	1026	1254	1363

Total Scores	994	1087	1037	1026	1254	1363
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LIFE, HEALTH	19	49	19	15	16	54
life	19	49	13	15	-	28
society	-	-	-	-	16	-
free, to	-	-	-	-	20	-
health	-	-	6	-	-	10

LIFE, HEALTH	19	49	19	15	16	54
life	19	49	13	15	-	28
society	-	-	-	-	16	-
free, to	-	-	-	-	20	-
health	-	-	6	-	-	10

BAD MATE SELFISH	11	0	36	12	118	0

BAD MATE SELFISH	11	0	36	12	118	0

	34	0	107	16	34	40
MISCELLANEOUS						

	34	0	107	16	34	40
MISCELLANEOUS						

AMBITION/AMBICION

AMBITION had the highest dominance for the Cubans and the Puerto Ricans in San Juan. We refer to these groups frequently as the more traditional Hispanic American samples, but in the present case the reasons for their above average attention may be somewhat different. One important difference is that the Cubans related "love" intensively to AMBITION, while few of the other Hispanic Americans showed this tendency.

On the other hand, "job" and "career" were strongly related to AMBITION for the Cubans and all other Hispanic Americans, except the San Juan students. A less articulate, but essentially similar pattern is observable in references to "school" and "education," where again the San Juan group scored below the average, conveying that they saw little connection between education and ambition.

A partial answer to this puzzle of what Puerto Ricans from San Juan or Cubans from Miami really mean by AMBITION comes from the cluster of salient reactions "desire," "want," "to have," which describe aspirations intensively, but in a vague, unspecific manner. While the undertone of these reactions is generally positive, encompassing such explicitly positive reactions as "good," and "necessity," another cluster of reactions, which came nearly exclusively from the San Juan students, had negative undertones ("bad," "evil," "envy," "greed," "egoismo"). These reactions convey doubt and ambivalence, suggesting that the more traditional Hispanic groups view AMBITION somewhat negatively. The source of this reservation and criticism is apparently the concern that AMBITION can be selfish and harmful.

The Anglo American students and the more accultured Hispanic Americans did not share these concerns. One explanation may come from the fact that the results indicate that the San Juan group viewed AMBITION as materialistic, focused particularly on "money," "riches," and "fortune," with no consideration given to human qualities or interpersonal relations, which are included, for instance, in the Cubans' view.

In general, AMBITION denoted a vague but predominantly materialistic aspiration for the San Juan students, and as such, it was viewed with skepticism and ambivalence. To the Cubans it involved broader aspirations including human rapport. For the more accultured groups, AMBITION was perceived as a desire for improvement pursued mainly through employment, work, and education.

Summary

To answer the question of how the level of acculturation of the various regional Hispanic samples may affect their views of ACHIEVEMENT and the five other themes used in the representation of this domain, we can rely at first on the psychocultural distance measure. The coefficients on the six themes show that there is considerable similarity between the Anglo and Mexican American groups. To a somewhat lesser extent but with considerable consistency, the Puerto Rican group in New York fits with the "more acculturated" Hispanic samples. The Puerto Rican group in San Juan is the most distant from the Anglo Americans and represents the "least acculturated" Hispanic sample. The Cuban group is somewhat less distant from the Anglo Americans and the more acculturated Hispanic samples, but in general it is distant enough to appear as "less acculturated," at least in this particular domain. It is interesting to observe that the Puerto Rican sample in San Juan and the Cubans in Miami are not only distant from the relatively acculturated Hispanic samples but also from each other.

Coefficients of Psychocultural Distance Between Regional Samples	Anglo Amer.	Mexican Americans		Puerto Ricans		Cubans
	East Coast	El Paso	Tempe	New York	San Juan	Miami
Anglo Americans, East Coast.16	.28	.42	.60	.48
Mexican Americans, El Paso27	.37	.65	.45
Mexican Americans, Tempe32	.46	.39
Puerto Ricans, New York.35	.33
Puerto Ricans, San Juan.51

Table 10. Mean Distances Measured in the Domain of ACHIEVEMENT MOTIVATION

The Anglo Americans and the more acculturated Hispanic Americans showed considerable similarity in their views of ACHIEVEMENT, SUCCESS. They both emphasized school and educational performance, naturally the most immediate area of performance from the angle of these student groups. They also emphasized jobs, an additional indication that they approach ACHIEVEMENT at a very concrete, practical level of performance. At the same time SUCCESS for these groups was closely related to happiness. "Money" and to a lesser extent "power" and "fame" were important to all groups in connection with achievement and success.

The more it is remarkable that the less acculturated groups, particularly the Puerto Rican group in San Juan, assigned consistently greater subjective importance to the ACHIEVEMENT, SUCCESS domain than do the Anglo Americans or the "more acculturated" Mexican American groups. This finding appears to

contradict the McClelland and Atkinson studies which have shown that the achievement motive is a particularly important characteristic of the U.S. American culture. As an explanation, we may consider how the San Juan group's meaning of achievement differs from the meaning of achievement as characterized by McClelland and his associates. There were differences along several dimensions.

The San Juan group's responses to ACHIEVEMENT (that is, its closest available translation equivalent, LOGRO) indicate clearly that their idea of ACHIEVEMENT could be better characterized as a concern with long-range success in life rather than with immediate performance or those psychological benefits which are so characteristic of Anglo American work motivation, when work becomes an end in itself as an element of self-worth and self-fulfillment. The San Juan Puerto Ricans emphasized "goals" in general and such particular long-term goals as "career," "profession," accompanied by the idea of future. They emphasized the personal "effort" required to reach these long-term objectives. The single most dominant idea was "triumph" which suggests that they have something highly desirable in mind which acquires special importance for its utility and instrumentality to reach desired goals. All these underscore that, compared to their Anglo and more accultured Hispanic peers, the San Juan group was more preoccupied with the future than with the present, with long-range benefits rather than immediate performance, and with external motivations rather than internal drive.

The Cubans occupy, in certain respects, an intermediary position. They showed more concern with "studying" and "school," and with such immediate benefits as "money," which probably reflect the influences of the U.S. American cultural environment. While they were similar to Anglo Americans in their interest in "money," they also emphasized "career" more and stressed "family," "home," "love," and other interpersonal considerations along the more traditional Hispanic value orientation.

The theme PRIDE offered an opportunity to examine what the various groups are proud of and in what sense. With regard to the values associated with PRIDE, "dignity," "honor," and "respect" were dominant across the board. While the Anglo Americans and Cubans showed more identification with their country ("nation," "U.S."), the Tempe, Arizona, and New York based groups showed strong ethnic identification. The San Juan group stressed the importance of "money," "wealth," and "work" in general as sources of pride. The other groups had "school" more explicitly in mind.

DUTY involved "obligation" and "responsibility" to all groups. While there was general agreement about this core meaning, there was more diversity in views about where these values apply. The Anglo Americans viewed DUTY predominantly in a military context. "Work" or "job" was the single most dominant context for all groups but particularly so for the New York based Puerto Ricans. To the less accultured groups, DUTY had a strong relevance to family, home, and school.

For the accultured Hispanic Americans, AMBITION was an entirely positive motivational concept which can be effectively pursued through work and education. To the San Juan students, it was materialistically focused

and viewed with considerable criticism as related to "envy," "greed," and other selfish motives. To the Cubans AMBITION had a broader meaning with little negative undertones attached.

CAPABILITY had a nearly exclusive intellectual content for the San Juan Puerto Ricans, which to a lesser extent carries over to the meanings of the New York based Puerto Ricans and the Cubans based in Miami. To the Anglo and Mexican Americans it denoted more physical abilities, skills, biological and sexual potency. Accordingly, while for the first cluster of Hispanic groups it had more school and learning related relevance, to the second group it bore more broadly on all types of achievements, work, job related performance, and skills.

The second group of ACHIEVEMENT related subjects, DUTY, AMBITION, and CAPABILITY, show several common trends. They all were more dominant to the San Juan Puerto Ricans and the Cubans, that is, to the less acculturated Hispanic groups characterized by more traditional value orientations. We found here in the context of DUTY, and in a different chapter in the context of DISCIPLINE and ORDER, that these themes had generally a more narrow military denotation for the Anglo Americans and the more acculturated Hispanic samples; they had broader work and achievement related meanings for the less acculturated, more traditional Hispanic American groups. The less acculturated Hispanic groups were also more positive about these concepts. The San Juan group identified work and wealth as sources of PRIDE.

CAREER ORIENTATION: WORK, ENLISTMENT

The findings obtained on Anglo and Hispanic dispositions regarding achievement tie in closely with work motivation and career orientation. The results suggest an explanation which may reconcile some of the conflicting observations found in the literature on Hispanic American work motivation. Some writers say that Hispanics have a low work motivation (Madsen, 1972); others argue that Hispanics are just as strongly work oriented as Anglo Americans (Grebler et al., 1970; Cohen, 1979).

Our findings on the different cultural meanings of ACHIEVEMENT support the conclusion that the critical difference is not in degree of work motivation but in what actually motivates people to work. Anglo Americans may be more intrinsically motivated to work because the sense of achievement enhances the feelings of success, self-confidence, and competitiveness which are reinforced by an economic system that effectively rewards performance. The more traditionally oriented Hispanic Americans tend to view ACHIEVEMENT as a necessity, pleasant or unpleasant, to reach their long-range goals and aspirations which are predominantly social.

In the present domain we examined how the differences observed in relation to ACHIEVEMENT apply to WORK, to EDUCATION (which represents the most immediate performance related involvement for our student samples), to their CAREER orientation, and to ENLISTMENT. More specifically, we examined how economic incentives such as MONEY are viewed and how they may affect career orientation.

Looking at these trends across our main categories of respondents offered an opportunity to examine the consistency and the predictability of trends (e.g., the more acculturated Hispanic Americans taking an intermediary position) which can provide feedback relevant to the construct validity of our inferences.

EDUCATION/EDUCACION

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	New York	San Juan	Miami	

SCHOOL, COLLEGE	18	476	513	465	283	408		
grade school	18	476	513	465	283	408		
primary	5	100	76	11	22			
high school	13	376	437	454	261	406		
college	132	154	112	117	23			
elementary	10				23			
intermediate					61			
university					10			
first grade	24							
St. John's College	11							

LEARN, STUDY	187	206	202	223	354	228		
grades	17	10	18		21			
preparation	7	30			14			
study, hard	10	11	15		25			
homework	5	11	26		47			
study, long	16	31	24		54			
instruction					27			
tests	18	8	14		12			
books	20	46	39		64			
trabajo	21	76	71		74			
learn, long	5				11			
skills								
experience								
appreciate								

GRADUATE, NECESSARY	220	212	97	112	137	207		
good	34	43	17	60	30	42		
helpful	16		14	26		35		
security	25	26			11			
important	9	12			27			
interesting	31	50			19			
unlabeled	18	17			44			
necessary, necessary	34	52	43	26		57		

GRADUATE, FUTURE, SUCCESS	200	207	148	247	149	207		
future	24	27	14	60	26	46		
importance	28	49	39	39	17	76		
profession	37	65	31	67		10		
life	28	12	27			12		
progress	49	66	41	11	34			
gain, benefit	26	34			14			
success	11					14		
achievement	5					24		

GRADUATE, DEGREE	12	41	41	41	42	19		
P. U.								
graduate		7	30			10		
graduation						11		
complete						11		
bachiller						11		
doctor						11		
finish school						11		
degree						11		

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	New York	San Juan	Miami	

TEACHER, TEACHER	97	26	81	123	119	42		
educ. to								
prim. 41								
sec. 15								
teaching								

SPEECH, DISCIPLINE	17	22	14	30	31	25		
power								
prestige								
respect								
responsible								
bridge								
discipline								

PEOPLE, FAMILY	26	27	35	36	44	59		
parents	15	13	17	17		7		
father						10		
mother						10		
house						10		
people						10		
person, family						10		

MATH, SCIENCE, HISTORY	67	43	46	15	10	8		
math	10	15	15	8		8		
English	11	11	24					
electronics	17	8	18					
science	12		13	7				
history	11	9	6					

BOY, BORING	47	31	37	9	10	28		
boy								
male								
boring								
marks								
books								

GRADUATE, DEGREE	12	41	41	41	42	19		
P. U.								
graduate		7	30			10		
graduation						11		
complete						11		
bachiller						11		
doctor						11		
finish school						11		
degree						11		

MISCELLANEOUS	22	18	26	0	34	23		
culture								
health								
strength								
person, family								
grad, assoc.								
companion								
moral								

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	New York	San Juan	Miami	

Main Components	34	30	37	31	20	26		
SCHOOL, COLLEGE	13	17	15	18	25	16		
LEARN, STUDY	15	13	7	8	10	20		
GRADUATE, NECESSARY	5	5	4	6	7	5		
KNOWLEDGE, SMART	14	17	12	17	10	14		
CAREER, FUTURE, SUCCESS	1	3	4	6	3	1		
TEACHER, TEACH	7	5	6	8	13	3		
RESPECT, DISCIPLINE	1	1	1	2	2	4		
PEOPLE, FAMILY	2	2	3	2	6	4		
MATH, SCIENCE, HISTORY	5	3	6	1	1	1		
BAD, BORING	3	2	3	4	1	2		
MISCELLANEOUS	2	1	2	0	3	2		

Total Scores	1404	1571	1380	1477	1433	1434		
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EDUCATION/EDUCACION

The Mexican group from El Paso ranked the highest with regard to the subjective attention given to EDUCATION. Since the samples were high school students to whom education represents the most immediate work context, their views on EDUCATION bear on their meaning of WORK as well.

As the present data show all groups had "schools" on their mind, although the Puerto Ricans in San Juan made relatively fewer school related references. This trend is in agreement with past findings that showed while EDUCATION means predominantly school attendance to the Anglo Americans, it means more upbringing and the transmission of values and norms of behavior to traditional Hispanic Americans (Szalay and Bryson, 1974; Szalay and Bryson, 1976; Szalay et al., 1978).

Also in agreement with previous observations, we found here that the Hispanic Americans generally focused on the process of "studying," "learning," and "work." The Anglo Americans and the more acculturated Hispanic American samples were more preoccupied with the specific subjects and fields of knowledge: "science," "math," "English," etc. As in the case of WORK and CAREER, the general utility of EDUCATION ("need," "necessary") was emphasized by several Hispanic groups, particularly the Cubans. Along this trend there was emphasis on "future" and "career." Also in agreement with our previous studies, the Puerto Ricans placed more weight on the role of the "teacher" and on the process of "teaching."

There was considerable agreement among the student samples in their subjective views of EDUCATION. This is interesting since in some of our previous studies we found more substantive differences between Anglo and various Hispanic American groups (Szalay et al., 1978; Szalay and Bryson, 1974; Szalay and Bryson, 1976). However in the previous studies we used older samples and in one instance a rural group (in San German, Puerto Rico); and in another study our Hispanic samples were recruited predominantly from Central American immigrants. In these previous studies the samples were less acculturated than the present ones. This probably explains why in the present study the differences are smaller, although the trends are similar.

In general, the Puerto Ricans and Cubans emphasize "progress" and "development" as personal and social objectives and such traditional values as "respect," "discipline," and "responsibility." As previously found, the Puerto Ricans and Cubans assign a more important educational role to the family.

WORK/TRABAJO

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
RESPONSES	52	102	54	61	251	152	65	25
desire	5	31	5	31	5	31	5	31
need	14	9	21	14	21	14	21	14
obligation	8	11	8	11	8	11	8	11
order	18	18	18	18	18	18	18	18
debt	8	11	8	11	8	11	8	11
responsibility	17	19	17	19	17	19	17	19
support	12	8	12	8	12	8	12	8
security	12	8	12	8	12	8	12	8
survival	6	7	6	7	6	7	6	7
mandatory	-	-	-	-	-	-	-	-

FUTURE, SUCCESS

desire	81	81	40	87	135	28
need	15	4	15	28	38	24
obligation	6	6	6	12	13	-
order	9	6	9	6	10	9
debt	5	11	5	11	6	10
responsibility	11	11	11	11	12	9
support	11	11	11	11	12	9
security	11	11	11	11	12	9
survival	11	11	11	11	12	9
mandatory	11	11	11	11	12	9

DISLIKE, BAD

no fun	77	63	35	22	43	41
underpaid	7	-	-	-	-	18
being	18	11	-	12	-	-
problems	32	23	-	-	-	12
help	8	6	-	10	-	5
slave	12	12	-	12	-	-
lazy	6	-	12	-	-	-

MODEL, FAMILY

family	25	44	55	36	35	42
home	23	10	10	20	18	16
friends	-	18	-	8	-	13
social status	-	9	12	8	-	-
companions	-	-	10	-	-	17

HOUSE, CAR

house	38	36	97	35	57	44
car	-	11	10	15	15	9
house	10	11	36	20	13	19
car	25	16	45	-	16	16

DOCTOR, LAWYER

doctor	53	9	45	81	23	37
lawyer	-	9	5	11	-	11
police	-	6	10	4	-	-
military	12	-	7	-	-	-
secretary	6	-	-	-	-	10
electronics	-	8	16	-	-	16
construction	12	-	11	-	-	-

Perceptions and Evaluations by:

Main Components	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
JOB, CAREER	14	14	8	11	4	7	7	7
GOOD, LIFE, FUN	7	8	5	8	6	8	8	8
SCHOOL, STUDY	4	5	2	5	1	4	4	4
MONEY, PAY	20	21	29	27	23	24	24	24
EFFORT, HARD WORK	23	19	20	9	16	18	18	18
NECESSITY, RESPONSIBILITY	4	7	4	5	20	12	12	12
FUTURE, SUCCESS	6	6	3	8	11	6	6	6
DISLIKE, BAD	6	5	3	4	3	3	3	3
PEOPLE, FAMILY	2	5	4	3	3	3	3	3
HOUSE, CAR	3	3	7	3	5	3	3	3
DOCTOR, LAWYER	4	1	3	7	2	3	3	3
BOSS, OFFICE	4	4	3	11	7	5	5	5
MISCELLANEOUS	3	3	10	1	0	3	3	3
Total Scores	1387	1376	1362	1129	1231	1272	1272	1272

BOSS, OFFICE

company	54	58	39	161	87	69
business	12	11	-	17	18	-
office	13	11	-	19	10	14
factory, res	-	-	-	24	18	-
boss	24	36	39	56	38	55

MISCELLANEOUS

summer	97	36	132	8	0	35
yard	-	12	5	-	-	-
roster	-	31	-	-	25	-
union, field	-	12	-	-	-	-
day of life	-	10	-	-	-	-
big	-	12	-	-	-	-
house	-	13	-	-	10	-
lunch	11	-	-	-	-	-
net	12	-	-	-	-	-
morning, s	12	-	-	-	-	-
desk, s	15	-	-	-	-	-
net	-	11	-	-	-	-

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast
JOB, CAREER	197	194	131	128	47	80	47	80
work	10	8	-	-	-	-	-	-
field, s	-	-	12	-	16	-	-	-
accoution	8	4	16	-	23	-	-	-
career	17	30	30	15	12	-	-	-
profession	7	-	17	-	-	-	-	-
skill	124	121	97	73	53	-	-	-
job	13	7	-	-	10	21	-	-
employment	-	-	18	8	13	6	-	-
supervise	-	-	-	-	-	-	-	-
worker	-	-	-	-	-	-	-	-

GOOD, LIFE, FUN

fun	88	114	65	80	80	99
life	14	7	12	14	52	31
good	5	5	19	-	12	-
play	16	15	17	10	-	7
easy	7	31	10	15	-	12
life	7	31	10	15	-	12
entertaining	-	-	-	-	18	-

SCHOOL, STUDY

school	61	67	28	59	10	30
college	38	58	23	49	-	19
study	11	4	-	-	5	26
teacher	7	-	5	10	5	5

HOUSE, CAR

money	284	234	406	200	277	310
car	267	236	334	21	207	227
house	-	-	10	-	-	13
pay	14	22	10	9	-	21
pay	5	24	10	43	-	23
hours	19	5	12	14	16	-
economy	-	-	10	-	-	-
taxes	13	-	-	6	27	24

EFFORT, HARD WORK

work	320	256	273	101	191	227
difficult	5	-	7	-	10	13
hard	167	139	126	67	-	107
challenge	6	18	-	-	-	13
respect	4	5	-	-	18	-
service	10	-	-	-	-	14
strain	5	-	-	-	14	-
strength	5	-	-	-	15	16
labor	44	28	20	21	24	24
work	31	19	47	-	-	-
long	11	15	16	-	-	16
tired	-	-	-	-	-	-
time	10	12	13	15	9	-
office	-	-	-	-	-	-

WORK/TRABAJO

In the Anglo American cultural context, WORK to a large extent means a job. The connection between WORK and "job" was weakest among the less acculturated Hispanic Americans. The Mexican Americans in El Paso saw a much closer relationship between WORK and "job," than did the Puerto Ricans in San Juan, who thought instead of "employment" or "occupation," or the Cubans who mentioned "career" and "profession."

Although the differences were frequently small, the trends support the conclusion that in the life of Hispanic Americans, WORK has a more instrumental value than for Anglo Americans. In their evaluations of WORK, the Puerto Ricans in San Juan and the Cubans emphasized the importance and the instrumentality of WORK ("good," "helpful," "necessity," "need," "obligation," "duty," "responsibility," "security"). The relatively more acculturated Hispanic groups, together with the Anglo Americans, made fewer references to necessity or obligation; the Anglo Americans even spoke of "fun" and "play."

Anglo and Hispanic Americans both described work as hard and difficult; however, the popular Anglo expression "hard work" has a more positive connotation and stresses the motivation and stamina of the worker. Also, while Anglo Americans spoke of "achievement," "ambition," "satisfaction," the Hispanic American groups spoke more of the "future" and "success," again suggesting the instrumentality of WORK. The heavier Hispanic references to "responsibility," "obligation," and "duty" clearly convey that our Hispanic American respondents view WORK not merely as an activity performed for its own sake but as a performance that serves to meet certain social goals and criteria. The stronger social connotation of WORK may also be reflected by the many Hispanic references to people: "boss," "friends," "family" as well as a diversity of professionals: "doctor," "policeman," "lawyer."

In our previous research involving adult Hispanic samples in the United States as well as overseas, we have found similar differences between Anglo Americans and Hispanic Americans. In most instances, however, these variations emerged with greater intensity. This difference is probably due to two main factors: (1) In the present research the majority of the samples are relatively acculturated, and (2) beyond acculturation, the samples were composed of young students with limited experience with WORK, at least compared to the adult population.

In general, the students from San Juan and Miami stressed the instrumental utility of WORK, while the Anglo Americans and the more acculturated Mexican Americans stressed "achievement," "ambitions" and "satisfaction," suggesting that WORK is valued more intrinsically for its own sake.

[illegible]

	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	2953	2954	2955	2956	2957	2958	2959	2960	2961	2962	2963	2964	2965	2966	2967	2968	2969	2970	2971	2972	2973	2974	2975	2976	2977	2978	2979	2980	2981	2982	2983	2984	2985	2986	2987	2988	2989	2990	2991	2992	2993	2994	2995	2996	2997	2998	2999	3000
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4	10	12	-	-	-
9	12	21	41	-	-
6	53	11	41	-	-
40	57	51	101	12	57
6	13	-	11	6	6
13	-	-	13	25	9
7	-	-	17	-	26
5	15	-	-	-	-
26	48	16	29	-	37

194 92 85 102 84 102

Year	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100
1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	

[illegible]

average	11	13	22	10	17	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	1
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100 171 66 77 195 201 102 100

better	9	16	7	-	50
progress	56	21	-	-	-
promote, fun	28	30	19	-	-
raise	41	17	8	-	100
achieve, want	54	39	11	20	39
cancel, to	-	-	-	-	-
improve, want	7	33	-	-	23
success	35	57	11	21	27
bring, to	-	-	-	-	10
accomplish	10	15	13	-	-

1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 26

[illegible]

Main components and responses	Anglo Resp.	Major Responses	Partic. Biceps	Others
	100 100%	90%	70%	60%

goals	time	time	goals	time
1	27	27	1	27
2	30	30	2	30
3	35	35	3	35
4	40	40	4	40
5	45	45	5	45
6	50	50	6	50
7	55	55	7	55
8	60	60	8	60
9	65	65	9	65
10	70	70	10	70

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0100-0000

Year	Good	Great
2012	9	1
2011	9	1
2010	9	1
2009	9	1
2008	9	1
2007	9	1
2006	9	1
2005	9	1
2004	9	1
2003	9	1
2002	9	1
2001	9	1
2000	9	1
1999	9	1
1998	9	1
1997	9	1
1996	9	1
1995	9	1
1994	9	1
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1887	9	1
1886	9	1
1885	9	1
1884	9	1
1883	9	1
1882	9	

Anglo Amer.	Mexican Americans	Puerto Ricans	Cubans
Perceptions and Evaluations by:			

Main Components	Percentage of Total Score				
	East Coast	El Paso	Tempe	New York	San Juan

Main Components

MONEY, PAY	6	4	8	6	2	7
SCHOOL, EDUCATION	10	20	15	22	4	19
WORK, JOB, CAREER	15	8	13	16	5	17
TECHNOLOGY, SCIENCE	2	7	7	3	8	3
SUCCESS, ACHIEVEMENT	25	18	10	8	18	10
AWARD, FORWARD	19	22	19	11	22	12
BANK, BOSS, PLACEMENT	6	6	0	6	2	3
GOALS, FUTURE	4	5	2	7	8	6
GOOD, PLEASURE	1	1	2	0	1	3
FAMILY, SOCIETY	7	5	11	15	3	12
HARD, STRIVE, IMPORTANT	4	3	0	2	4	3
RAPID, RACE, HURRY	0	0	0	4	14	1
MISCELLANEOUS	0	1	13	1	10	4

Total Scores	1033	1093	730	905	965	1116
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NAME, DOSS, PL

	placement	position	power	rank	loss	follow to	repair
21	-	-	5	18	24	27	-
22	-	-	5	17	24	27	-
23	-	-	5	18	24	27	-
24	-	-	5	17	24	27	-
25	-	-	5	18	24	27	-
26	-	-	5	17	24	27	-
27	-	-	5	18	24	27	-
28	-	-	5	17	24	27	-
29	-	-	5	18	24	27	-
30	-	-	5	17	24	27	-
31	-	-	5	18	24	27	-
32	-	-	5	17	24	27	-
33	-	-	5	18	24	27	-
34	-	-	5	17	24	27	-
35	-	-	5	18	24	27	-
36	-	-	5	17	24	27	-
37	-	-	5	18	24	27	-
38	-	-	5	17	24	27	-
39	-	-	5	18	24	27	-
40	-	-	5	17	24	27	-
41	-	-	5	18	24	27	-
42	-	-	5	17	24	27	-
43	-	-	5	18	24	27	-
44	-	-	5	17	24	27	-
45	-	-	5	18	24	27	-
46	-	-	5	17	24	27	-
47	-	-	5	18	24	27	-
48	-	-	5	17	24	27	-
49	-	-	5	18	24	27	-
50	-	-	5	17	24	27	-
51	-	-	5	18	24	27	-
52	-	-	5	17	24	27	-
53	-	-	5	18	24	27	-
54	-	-	5	17	24	27	-
55	-	-	5	18	24	27	-
56	-	-	5	17	24	27	-
57	-	-	5	18	24	27	-
58	-	-	5	17	24	27	-
59	-	-	5	18	24	27	-
60	-	-	5	17	24	27	-
61	-	-	5	18	24	27	-
62	-	-	5	17	24	27	-
63	-	-	5	18	24	27	-
64	-	-	5	17	24	27	-
65	-	-	5	18	24	27	-
66	-	-	5	17	24	27	-
67	-	-	5	18	24	27	-
68	-	-	5	17	24	27	-
69	-	-	5	18	24	27	-
70	-	-	5	17	24	27	-
71	-	-	5	18	24	27	-
72	-	-	5	17	24	27	-
73	-	-	5	18	24	27	-
74	-	-	5	17	24	27	-
75	-	-	5	18	24	27	-
76	-	-	5	17	24	27	-
77	-	-	5	18	24	27	-
78	-	-	5	17	24	27	-
79	-	-	5	18	24	27	-
80	-	-	5	17	24	27	-
81	-	-	5	18	24	27	-
82	-	-	5	17	24	27	-

MISCELLANEOUS

news	15
old age	10
beginning	10
vacuum	11
mail	14
war	13
hark	17
I don't know	49
beach	8
private	12

ADVANCEMENT/AVANCE

Based on the dominance scores, ADVANCEMENT appears to be a particularly important objective of the Cuban and Anglo American groups. As the similarity coefficients indicate, there were considerable differences between groups on this theme, but these differences do not conform with the consistent patterns observed up to this point.

For all groups ADVANCEMENT had some financial implications except for the Puerto Rican San Juan group, which paid little attention to this dimension. In the context of ADVANCEMENT, the Mexican Americans in El Paso and both Puerto Rican groups focused on "education" and "school." The idea of "studying" in general was dominant in the minds of the Cubans.

The Anglo Americans heavily stressed "job" ADVANCEMENT, while the notion of "work" was particularly dominant in the minds of Cubans and New York Puerto Ricans. While ADVANCEMENT had practically nothing to do with technology in the minds of the Anglo Americans and was seen solely as a personal career based notion, it had some articulate technological and scientific connotations to the Hispanic American groups, particularly to the Puerto Ricans in San Juan.

The Anglo Americans viewed ADVANCEMENT as closely related to "achievement," "accomplishment," and personal "success," while to the less acculturated samples it appears to be more a function of "progress" and "improvement," "gains" and "benefits." Because of a common underlying root of the English word "advance" and the Spanish word "avance," the theme suggests to all groups a forward or upward movement. Yet some of the differences may be partially explained by the fact that AVANCE refers more narrowly to physical movement forward rather than an upward movement in social position.

Here as well as in the context of CAREER, the little acculturated Hispanic American groups showed a more goal and future oriented frame of reference. Along this rationale they emphasized "effort," "help," and "responsibility." While ADVANCEMENT related more generally to life and to individual aspirations for the Anglo Americans and Mexican Americans, it is important to register that to the Cuban and the New York based Puerto Rican groups ADVANCEMENT tied in with social and interpersonal connections involving "family," "friends," "marriage," "society," etc.

In general, while the differences were relatively small, ADVANCEMENT appears to involve more personal achievement, an immediate move up, for the Anglo Americans and the more acculturated Hispanic Americans, while to the less acculturated Hispanic groups it appears to be future oriented progress or personal gain involving even family and friends.

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast

MILITARY, ARMY, NAVY	145	77	11	20	31	14		
GOALS, FUTURE, SUCCESS	23	5	22					
EDUCATION, SCHOOL	20	10	20					
PEOPLE, FAMILY	27	28	18	20				
MISCELLANEOUS	15	12	18					

GOALS, FUTURE, SUCCESS	224	247	281	128	237	150		
EDUCATION, SCHOOL	8	13						
PEOPLE, FAMILY	63	71	108	59	161	99		
MISCELLANEOUS	134	147	173	69		40		

GOALS, FUTURE, SUCCESS	129	194	138	99	150	123		
EDUCATION, SCHOOL	13	15	9					
PEOPLE, FAMILY	18	57	50	34	43	77		
MISCELLANEOUS	29	24	38	37	71	20		
GOALS, FUTURE, SUCCESS	13							
EDUCATION, SCHOOL	9	13						
PEOPLE, FAMILY	47	23	33	18	24	50		

GOALS, FUTURE, SUCCESS	96	156	171	56	154	205		
EDUCATION, SCHOOL	41	57	45	15		34		
PEOPLE, FAMILY	20	40	49	15		8		
MISCELLANEOUS	15	7				64		
GOALS, FUTURE, SUCCESS	5	21	25	16	5			
EDUCATION, SCHOOL								
PEOPLE, FAMILY	12	23	22	10	12	34		

GOALS, FUTURE, SUCCESS	126	183	123	91	96	189		
EDUCATION, SCHOOL	14	19	16	7	21	14		
PEOPLE, FAMILY	6	16				9		
MISCELLANEOUS								

CAREER/CARRERA

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast

MILITARY, ARMY, NAVY	11	6	6	2	2	1		
GOALS, FUTURE, SUCCESS	18	20	19	12	17	12		
EDUCATION, SCHOOL	10	16	9	9	10	14		
PEOPLE, FAMILY	7	13	12	5	11	17		
MISCELLANEOUS	13	15	12	9	6	15		
GOALS, FUTURE, SUCCESS	25	16	28	49	9	23		
EDUCATION, SCHOOL	0	0	5	2	1	0		
PEOPLE, FAMILY	9	8	2	5	1	6		
MISCELLANEOUS	2	1	2	3	1	2		
GOALS, FUTURE, SUCCESS	1	3	0	1	4	3		
EDUCATION, SCHOOL	3	2	4	3	39	5		

Total Scores 1321 1243 1460 1068 1434 1223

MISCELLANEOUS	34	27	60	37	559	62
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CAREER/CARRERA

CAREER clearly had a stronger military connotation for the Anglo Americans and the Mexican Americans than for the rest of the groups. It is interesting to observe that the Marine Corps, despite its relatively small size, received the same attention as the larger and more traditional services.

All groups showed about the same level of interest in "Goals, Future, Success" (the Puerto Ricans in New York somewhat less), although the focus of interest between the more and the less accultured groups was different. The Puerto Rican San Juan group's emphasis on "goals" and the Cubans' emphasis on "future" differ from the Mexican Americans' concerns with "success," "achievement," and "opportunity," which reflect a stronger focus on the present, on the more immediately obtainable. This is similar to the trend observed in the context of EDUCATION. The Cubans were thinking more of "future" in contrast to the more immediate concern of the Mexican Americans with "satisfaction" and "achievement." This same trend is also reflected by the stronger Anglo and Mexican American references to "enjoyment," "fun," "good life," conveying more immediacy than the reactions of the less accultured groups.

With regard to the financial, material benefits of a CAREER, the Puerto Ricans showed less concern than the other groups who paid a great deal of attention to "money" and other financial, economic considerations.

The Anglo American and the more accultured Hispanic American groups listed a diversity of activities and professions from various fields of life. The less accultured Hispanic groups showed a substantially narrower focus on the professions of medicine and law. This finding is in agreement with ethnographic observations on the high prestige the doctoral degree brings in most Hispanic countries, and the special attention given to medical doctors and lawyers.

The sizable miscellaneous score for the Puerto Rican group in San Juan comes from the fact that the Spanish word "carrera" has a second meaning in the sense of horse or car racing. This explains also the low similarity coefficients between the Puerto Rican San Juan group and all the others.

In general, compared to the traditional orientation stressing somewhat vague but positive long-range aspirations, the more accultured Hispanic Americans emphasized practical and more immediate benefits, from material ("money") to psychological ("happiness," "fun").

ENLISTMENT/ALISTAR

Main Components and Expenses	Unit	Army		Navy		Air Force		Total
		Cost	Rate	Cost	Rate	Cost	Rate	

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Main Components and Expenses	Unit	Army		Navy		Air Force		Total
		Cost	Rate	Cost	Rate	Cost	Rate	

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Army, Air Force	100	100	100	100	100	100	100	100
Army Force	100	100	100	100	100	100	100	100
Service	100	100	100	100	100	100	100	100
Expenses	100	100	100	100	100	100	100	100
Army	100	100	100	100	100	100	100	100
Air Force	100	100	100	100	100	100	100	100

Perceptions and Evaluations by:	Unit	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
		East Coast	West Coast	East Coast	West Coast	East Coast	West Coast	East Coast	West Coast

Army, Navy, Air Force	53	49	57	59	37	46			
JOIN, SIGN UP	5	13	8	8	11	5			
JOB, MONEY	6	5	8	6	3	6			
SCHOOL, COLLEGE	2	2	4	5	3	6			
MEYER, BAD	7	5	4	4	1	9			
OBLIGATION, DUTY	3	3	0	2	4	2			
DRAFTED, FORCED	8	10	5	6	1	4			
WAR, FIGHT, DEATH	7	7	7	6	6	9			
PRIDE, GOOD, NEEDED	2	4	4	2	5	5			
MEM, RANK	4	0	1	0	5	2			
READY, PREPARED	0	0	0	1	11	0			
MAYBE, I DON'T KNOW	0	1	2	0	0	1			
MISCELLANEOUS	1	1	0	1	13	7			

Total Scores 1308 1145 1127 1289 920 1130

ENLISTMENT/ALISTAR

As shown by the dominance scores on ENLISTMENT, the Puerto Ricans from New York scored the highest of all the Hispanic samples. This finding is consistent with related results which show that this group expressed the most interest in MILITARY SERVICE, MILITARY CAREER as well as in the ARMY and the MARINE CORPS. In the present context of ENLISTMENT, they made the most references to the specific services ("Army," "Air Force").

The six regional samples show, in general, a high degree of agreement on ENLISTMENT. All the groups think primarily of the particular service branches, although the emphasis on them was again heavier by the Anglo and the more accultured Hispanic groups than by the Puerto Ricans in San Juan or the Cubans in Miami.

The Anglo American and the Cuban groups showed more explicit criticism and skepticism about ENLISTMENT ("never," "no," "scary"). The positive references to "pride," "good," "country," and "government" were moderate and about equally distributed. "Job," "work," "career" were slightly stronger considerations for the Mexican American group in Tempe and the Puerto Ricans in New York, but their weight across the board was relatively low. The idea of the "draft" and involuntary participation in the military service was somewhat more of a concern to the Anglo and Mexican American groups than to the less accultured samples.

In the case of the Puerto Ricans in San Juan and the Cubans in Miami who responded mostly in their native Spanish language, the Hispanic word "ALISTAR" has a double meaning referring not only to military enlistment but also to preparation, getting things ready. While ALISTAR is more broadly used by the Mexican Americans, the reflective form "ALISTARCE" would have been more suitable for the Puerto Ricans in San Juan.

In general, ENLISTMENT has a closely similar meaning for all the groups compared. This same trend was observed independently in the context of themes such as MILITARY SERVICE and MILITARY CAREER. In the present context of ENLISTMENT, the more accultured groups placed stronger emphasis on the particular services, "job," and "pay," while the less accultured groups emphasized "war" and "fighting," reminiscent of the more traditional military mission.

MONEY/DINERO

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.

1. BILLS	100	100	100	100	100	100	100	100
2. CASH	100	100	100	100	100	100	100	100
3. CHECKS	100	100	100	100	100	100	100	100
4. COINS	100	100	100	100	100	100	100	100
5. CREDIT	100	100	100	100	100	100	100	100
6. DEBIT	100	100	100	100	100	100	100	100
7. DOLLARS	100	100	100	100	100	100	100	100
8. EURO	100	100	100	100	100	100	100	100
9. FRANKS	100	100	100	100	100	100	100	100
10. LIRA	100	100	100	100	100	100	100	100
11. POUND	100	100	100	100	100	100	100	100
12. RUBLE	100	100	100	100	100	100	100	100
13. SCHILLING	100	100	100	100	100	100	100	100
14. YEN	100	100	100	100	100	100	100	100

PERCENTS AND EVALUATIONS BY:

Main Components	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	El Paso	El Paso	Tempe	New York	San Juan	Miami	Miami

CASH, DOLLARS	15	11	9	13	8	8	1	1
RICH, POWER, WEALTH	10	17	10	6	13	13	19	19
BUY, SPEND, WASTE	9	4	9	14	8	8	8	8
GOOD, NEED, WANT	12	12	11	8	10	10	14	14
JOB, WORK, SALARY	15	11	10	17	13	7	3	3
BAD, EVIL, GREED	5	2	4	3	4	4	3	3
CAR, FOOD, HOUSE	13	19	30	20	21	26	26	26
TRAVEL, GIRLS, DRUGS	8	8	11	7	6	7	7	7
SUCCESS, HAPPINESS	11	14	5	13	14	12	12	12
MISCELLANEOUS	2	1	2	0	2	2	2	2

Total Scores

1360	1355	1402	1288	1423	1440
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1. BILLS	100	100	100	100	100	100	100	100
2. CASH	100	100	100	100	100	100	100	100
3. CHECKS	100	100	100	100	100	100	100	100
4. COINS	100	100	100	100	100	100	100	100
5. CREDIT	100	100	100	100	100	100	100	100
6. DEBIT	100	100	100	100	100	100	100	100
7. DOLLARS	100	100	100	100	100	100	100	100
8. EURO	100	100	100	100	100	100	100	100
9. FRANKS	100	100	100	100	100	100	100	100
10. LIRA	100	100	100	100	100	100	100	100
11. POUND	100	100	100	100	100	100	100	100
12. RUBLE	100	100	100	100	100	100	100	100
13. SCHILLING	100	100	100	100	100	100	100	100
14. YEN	100	100	100	100	100	100	100	100

1. BILLS	100	100	100	100	100	100	100	100
2. CASH	100	100	100	100	100	100	100	100
3. CHECKS	100	100	100	100	100	100	100	100
4. COINS	100	100	100	100	100	100	100	100
5. CREDIT	100	100	100	100	100	100	100	100
6. DEBIT	100	100	100	100	100	100	100	100
7. DOLLARS	100	100	100	100	100	100	100	100
8. EURO	100	100	100	100	100	100	100	100
9. FRANKS	100	100	100	100	100	100	100	100
10. LIRA	100	100	100	100	100	100	100	100
11. POUND	100	100	100	100	100	100	100	100
12. RUBLE	100	100	100	100	100	100	100	100
13. SCHILLING	100	100	100	100	100	100	100	100
14. YEN	100	100	100	100	100	100	100	100

1. BILLS	100	100	100	100	100	100	100	100
2. CASH	100	100	100	100	100	100	100	100
3. CHECKS	100	100	100	100	100	100	100	100
4. COINS	100	100	100	100	100	100	100	100
5. CREDIT	100	100	100	100	100	100	100	100
6. DEBIT	100	100	100	100	100	100	100	100
7. DOLLARS	100	100	100	100	100	100	100	100
8. EURO	100	100	100	100	100	100	100	100
9. FRANKS	100	100	100	100	100	100	100	100
10. LIRA	100	100	100	100	100	100	100	100
11. POUND	100	100	100	100	100	100	100	100
12. RUBLE	100	100	100	100	100	100	100	100
13. SCHILLING	100	100	100	100	100	100	100	100
14. YEN	100	100	100	100	100	100	100	100

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.

CAR, FOOD, HOUSE	17	24	48	24	24	24	24	24
clothes	12	10	53	28	22	63	63	63
property	12	10	53	28	22	63	63	63
rent	12	10	53	28	22	63	63	63
taxes	12	10	53	28	22	63	63	63
government	12	10	53	28	22	63	63	63
economy, ic	12	10	53	28	22	63	63	63
car, automo.	12	10	53	28	22	63	63	63
school	12	10	53	28	22	63	63	63
university	12	10	53	28	22	63	63	63
family	12	10	53	28	22	63	63	63
food	12	10	53	28	22	63	63	63
eat, to	12	10	53	28	22	63	63	63
store	12	10	53	28	22	63	63	63
study, to	12	10	53	28	22	63	63	63
education	12	10	53	28	22	63	63	63
college	12	10	53	28	22	63	63	63
home, s	12	10	53	28	22	63	63	63

TRAVEL, GIRLS, DRUGS	11	104	132	96	91	108	108	108
vacation	11	104	132	96	91	108	108	108
trips, s	11	104	132	96	91	108	108	108
travel, to	11	104	132	96	91	108	108	108
play	11	104	132	96	91	108	108	108
restaurant	11	104	132	96	91	108	108	108
material	11	104	132	96	91	108	108	108
things	11	104	132	96	91	108	108	108
friend, ship	11	104	132	96	91	108	108	108
party, les	11	104	132	96	91	108	108	108
drugs	11	104	132	96	91	108	108	108
girls, friend	11	104	132	96	91	108	108	108
women	11	104	132	96	91	108	108	108
men	11	104	132	96	91	108	108	108
people	11	104	132	96	91	108	108	108

SUCCESS, HAPPINESS	131	132	78	107	200	123	123	123
success	131	132	78	107	200	123	123	123
ambition	131	132	78	107	200	123	123	123
future	131	132	78	107	200	123	123	123
prestige	131	132	78	107	200	123	123	123
support	131	132	78	107	200	123	123	123
comfort	131	132	78	107	200	123	123	123
security	131	132	78	107	200	123	123	123
separation	131	132	78	107	200	123	123	123
respect	131	132	78	107	200	123	123	123
pride	131	132	78	107	200	123	123	123
joy	131	132	78	107	200	123	123	123
happy, mess	131	132	78	107	200	123	123	123
life	131	132	78	107	200	123	123	123
live, ing	131	132	78	107	200	123	123	123
love	131	132	78	107	200	123	123	123
fun	131	132	78	107	200	123	123	123
pleasure	131	132	78	107	200	123	123	123
satisfaction	131	132	78	107	200	123	123	123
enjoyment	131	132	78	107	200	123	123	123

BAD, EVIL, BELLO	66	75	95	93	93	93	93	93
evil	66	75	95	93	93	93	93	93
bad, evil	66	75	95	93	93	93	93	93
rock, evil	66	75	95	93	93	93	93	93
scarce	66	75	95	93	93	93	93	93
little	66	75	95	93	93	93	93	93
not enough	66	75	95	93	93	93	93	93
more	66	75	95	93	93	93	93	93
selfishness	66	75	95	93	93	93	93	93
hard, to get	66	75	95	93	93	93	93	93
effect	66	75	95	93	93	93	93	93

MISCELLANEOUS	30	17	18	0	34	21	21	21
job, for	30	17	18	0	34	21	21	21
mine	30	17	18	0	34	21	21	21
faith	30	17	18	0	34	21	21	21
death, s	30	17	18	0	34	21	21	21
kill	30	17	18	0	34	21	21	21
world	30	17	18	0	34	21	21	21
time	30	17	18	0	34	21	21	21
difficult	30	17	18	0	34	21	21	21

MONEY/DINERO

With regard to SALARY and MONEY the groups showed similar trends so we included only MONEY in our presentation; however, we will briefly discuss salary here. All groups expressed interest in receiving and using "money." With regard to its use, the Anglo Americans thought more about "cars" while the Hispanic Americans mentioned relatively more "food" and "clothes." The time interval by which people are paid, "daily," "weekly" or "monthly," appeared to be more important to Hispanic Americans. The Anglo American group had the lowest dominance score while the Mexican Americans in Tempe and the Puerto Ricans in San Juan scored the highest, showing their more intensive preoccupation with financial compensation.

MONEY naturally has special importance in this country of wealth, capitalism, international finance, and world trade. This was conveyed here by the countless monetary and financial terms, including slang like "green" and "bread," used particularly by the Anglos and the more acculturated Hispanic Americans (see category "Cash, Dollars"). The use of these terms was more limited in the case of the Cuban and San Juan students. The Cuban students, as well as the El Paso group, referred more to "wealth" and "power." These were also important considerations for the San Juan students. The use of MONEY in buying, spending, and saving was a broadly shared idea, yet the New York Puerto Ricans expressed more interest here than the other groups.

The "need" and "necessity" of MONEY were broadly recognized, particularly by the Cubans and the Tempe based Mexican American students. "Work" and "job" as sources of MONEY were similarly emphasized by all groups.

What MONEY is most needed for is reflected by the specific items mentioned. Although Americans are frequently characterized as having a particularly strong motivation to buy and consume, the actual total scores here indicate that the Anglo Americans had the least general concern with the acquisition of specific consumer items. The Hispanic Americans, particularly the Tempe and the Miami students, scored very high on this dimension. A "car" had first priority followed by "house," then "clothes" and "food." This rank order is essentially the same for most groups with a few variations. The New York Puerto Ricans, for instance, placed "food" in first place and showed relatively little interest in "house" or "home." The Tempe based Mexican Americans and the Anglo Americans emphasized somewhat more "sex," "girls," "women," and "drugs." The students in El Paso and Miami came rather close to the Anglos in several respects, while the San Juan group thought more about "travel" and "trips."

In general, MONEY was naturally important and appealing to all groups but not precisely for the same purpose. The most emphasis was placed on what it can "buy," but the emphasis on specifics varied.

Summary

In face of the rich but frequently contradictory observations in scientific literature on the role of work in the Anglo and Hispanic American cultures, our findings on the Anglo and Hispanic differences in subjective views of work offer new opportunities to promote empirically founded clarification.

Since the question of work motivation is a main issue of controversy, it is particularly relevant to examine the claim that there is a distinction between an Anglo American view of WORK which is oriented toward achievement and self-fulfillment and a more goal oriented and instrumental Hispanic American view. In a simple formulation we may ask whether it is true that Anglo Americans work more for the sake of work as a source of intrinsic personal satisfaction and that Hispanic Americans work to meet other needs, obligations, and extraneous objectives such as acquiring money or status.

The Hispanic American samples showed a moderate diversity along the acculturation continuum. The mean similarity coefficients (calculated by Z transformation) on the six words used in the representation of this domain show that the Mexican Americans were more similar to the Anglo Americans than to the less accultured Puerto Ricans in San Juan or the Cubans in Miami. These findings underscore the importance of not treating Hispanic Americans as a homogeneous group.

At the same time, differences between the more and less accultured Hispanic Americans in the domain of WORK are relatively more modest compared to other domains such as ETHNIC IMAGES or SOCIAL VALUES. This suggests that on WORK and such related subjects as CAREER and ENLISTMENT there is more than average similarity. This may be partially due to the fact that the comparisons were made between student samples.

Coefficients of Psychocultural Distance Between Regional Samples	Anglo Amer.	Mexican Americans		Puerto Ricans		Cubans
	East Coast	El Paso	Tempe	New York	San Juan	Miami
Anglo Americans, East Coast.08	.09	.13	.27	.17
Mexican Americans, El Paso11	.10	.23	.16
Mexican Americans, Tempe10	.21	.15
Puerto Ricans, New York.19	.14
Puerto Ricans, San Juan.23

Table 11. Mean Distance Measured in the Domain of CAREER ORIENTATION

In general, the main distinction is not between Anglo and Hispanic Americans but between the more accultured Hispanic groups (the two Mexican American and the New York Puerto Rican student samples) and the less accultured Puerto Ricans in San Juan and the Cubans in Miami.

Along this dichotomy, we found that the Anglo Americans and the more acculturated Hispanic Americans viewed WORK and EDUCATION to a certain degree as sources of satisfaction ("fun," "play"). The little acculturated Hispanic Americans showed a stronger inclination to consider their utility or instrumentality to meet certain needs or obligations, to serve future goals, to make money, provide social status, etc. In the context of EDUCATION, the Anglo Americans and the acculturated Hispanic Americans were preoccupied with the diversity of schools and school subjects (e.g., "math," "science," "history," etc.). The less acculturated Hispanic Americans showed more preoccupation with learning and the effort it takes, and with teaching and the teacher. Indeed, the Hispanic American emphasis on these processes of WORK and EDUCATION, on their utility and instrumentality, emerged quite clearly.

With regard to CAREER, the differences were relatively small but in line with previously observed trends. The acculturated groups showed more interest in "success," "achievement," and "opportunity" which suggest more immediate concerns, while the less acculturated Hispanic American groups thought more about "future," "goals," and high prestige occupations such as "doctor" and "lawyer." Again, the Anglo and Mexican Americans thought of "enjoyment," "fun," and a "good life" as important to a CAREER.

The responses to ENLISTMENT showed that the acculturated Hispanic groups placed stronger emphasis on specific military services. The focus on "job" and "work" was somewhat stronger also. The Anglo Americans and the Cubans expressed more critical attitudes toward ENLISTMENT, while the Puerto Ricans in New York showed the most interest. This observation is consistent with similar trends shown independently in the context of MILITARY SERVICE and MILITARY CAREER.

ADVANCEMENT had a close relationship to "achievement," "accomplishment," and personal "success" for the Anglo American group, while it appears more as a matter of "progress," "improvement," "gains," and "benefits" to the less acculturated samples. ADVANCEMENT was viewed more specifically in the context of personal life and individual aspirations by the Anglo and Mexican Americans. Compared to these groups, the Cuban and the Puerto Rican students in New York viewed ADVANCEMENT more in the context of interpersonal relations including family, friends, marriage, etc.

MONEY was naturally important to all groups compared, but it does not serve precisely the same purpose. Considering what money can buy, the Tempe students placed "cars" far ahead of everything else, while to the New York Puerto Ricans "food" was more important. While to the Anglo and the more acculturated groups "power" had relatively little salience, to the San Juan students "power" and "ambition" were among the highest ranking considerations.

While our previous findings (Szalay, et al., 1978) on less acculturated, older Hispanic Americans offered sharper contrasts, our present findings with the five regional Hispanic student samples present a more complex picture, with more shades of diversity.

These two chapters dealing with ACHIEVEMENT motivation and CAREER orientation are naturally closely related, if not inseparable. The findings provide essential empirical support of the literature which underscores the importance of the unique nature of the Anglo American achievement motivation. The results show the timely relevance of Kluckhohn and Strodtbeck's (1961) interpretation of the American work orientation. They traced its roots to the Protestant work ethic which glorifies the "man of action" and contrasts doing, success, and achievement with a more passive, leisurely approach to life. The results also provide new and independent evidence in support of the pioneering work of McClelland and Atkinson (1961, 1966) who have shown through broad comparative studies both the importance and the deep psychological roots of American achievement motivation.

Our findings may help to place the Anglo American and Hispanic American work orientations in broader perspective. They show that attempts to explain the work motivation of the traditional Hispanic Americans can lead to simplistic ethnocentric conclusions. New opportunities in personnel management are opened through an understanding of the traditional Hispanic work orientation. Traditional Hispanic Americans can be motivated effectively by capitalizing on those goals which rank high in their priorities. While they are less motivated to work mainly for the sake of work or for the feeling of personal achievement and success, they will work hard to fulfill their goals, to materialize their aspirations--human, social, and intellectual. While the previous data have suggested that Hispanic Americans are at least as sensitive to economic incentives as Anglo Americans, the fact that they place special weight on social and interpersonal relations opens up a particularly wide range of motivational opportunities for personnel management.

LEADERSHIP, AUTHORITY, DISCIPLINE

Life in the military services is highly structured and entails strict order and discipline. The Marine Corps is particularly well known for its adherence to certain classical military values, especially toughness and discipline. These are the characteristics which distinguish life in the service most markedly from civilian life and which impose also the greatest demands on those who opt for a military career.

As we have seen in the previous chapter, the Anglo and the Hispanic American groups gave varying degrees of attention to leadership and military values in their images of the different branches of the service. The degree of attention reflects not only on the actual characteristics of the specific service in question but also on the frame of reference of each particular group.

Since attitudes and perceptions regarding leadership and military values are likely to influence whether a military career would be attractive, we explored how the Hispanic and Anglo American student samples viewed some of the values intrinsic to service life.

Our interest focused on two clusters of themes. The first included the image of COMMANDER, the image of the civilian counterpart, the BOSS, and AUTHORITY in general. The second cluster included ORDER, DISCIPLINE, and OBEDIENCE, that is, a set of norms and values which influence interpersonal relationships; and since they involve more traditional values they are likely to be differently understood by the Anglos and the various Hispanic American student samples.

From the angle of personnel management, it is of some relevance to know how young Anglo Americans, acculturated Hispanic Americans, and more traditional Hispanic Americans compare on these conventional military values and norms. The practical importance of this question somewhat naturally follows from the observation that the norms such as discipline or obedience, which are so much a part of military life, are not particularly attractive to many young people.

BOSS/JEFE

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

ORDER, MASTER, AUTHORITY	213	230	161	238	236	202		
chief	13	8				24		
master	19	34	12	34		41		
commander		8	6			22		
authority	47	56	14	27	81	17		
commander	23	19	32	30		43		
God	13	25	9			12		
pope						11		
president	6	5	9	7	11	9		
principal						19	9	20
government						10	5	
Army						10		
ejercito	7					10		
father	9	13				13		
padre	11					15		
head man						11		
headman						11		
top						14	11	3
captain						14	11	3
leader	59	35	37	46	56	36		

FAMILY, FATHER	70	95	108	146	89	83		
family	16	25	25	45	27	27		
father	43	64	61	76	39	56		
parents	7	22	12			10		
house						10	13	

GOOD, SMART	112	139	75	116	157	121		
friend	9	25	14	10		31		
friendly						12		
friendship						17	10	
good						13	34	30
responsibility	6	7				10		
responsibility						10		
admirer	18	7	9	7		6		
admire						10		
smart	8					11		
stronger						15		
powerful	31	31	22	8	23	18		
big	20	33				10		
big	5	7				7		
intelligent						10	10	
intelligent	5	9	6	11		5		
understanding						11		
better								

BOSS, MEAN, STRICT	293	149	235	64	39	106		
boss	24	73	72	34		34		
mean	24	15	7			8		
strict	23							
boss						19	14	
boss	8	10						
mean	13							
strict	11	4	9			11		
boss						20		
boss	12	12	20			8		
boss	5	6	26			9		
boss	5	10	12			4		
boss	16	5	10			4		
boss	13					9		
boss	14							

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

ORDER, CO AD	88	72	109	58	233	184		
chief						10		
mandato						25		
direct								
command	13	13	8			14		
order	33	11	11	40	64	66		
control	12					6		
demand	5					18		
rules	5	16	8			24		
supervisor						10		
fire, sing	17	24	21					
hire, sing						22		
tell what to						11		
discipline						14		

RESPECT, OBEY	65	51	31	44	82	83		
obey, dance						10		
obligation						14		
obligation	38	28	20	37	44	52		
respect, to						14	13	
duty, one						11		
listen	12							

EMPLOYER, MANAGER	80	78	27	83	137	38		
employer	25	15	22	29	20	10		
director						4		
capital	8					23		
owner						22	32	
diene, patrono						13	8	
el que manda	7	14						
supervisor						23		
superior	12	19				39		
employer	21	22	15	20				

JOB, WORK, FACTORY	134	131	142	860	892	143		
employment	63	78		52	54	10		
job, s						34		
trabajo	46	72		90	50	149		
factory, los						19	6	
office	11	3		24	16	10		
company						10		
enterprise						11		

MONEY, PAY, SALARY	74	108	70	67	32	135		
paycheck	11	14		45	52	32		
money	13	22		17	7	4		
pay, ler								
salary	8					12		
raise								

MAN, ME, PERSON	80	122	86	156	111	109		
teacher, s	10							
Mr. Stark								
girl								
boy								
me	25	40	19	19		32		
person						12		
secretary	8					13		
employee						15		
fireman, men						12		
bombard, s						13		
man	11	26				20	14	33
man						13		
friend	12	9	28	34	10	22		
police						34	18	

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

LEADER, MASTER, AUTHORITY	17	19	13	20	16	17		
FAMILY, FATHER	6	6	10	12	7	7		
GOOD, SMART	9	11	7	10	12	10		
BOSS, MEAN, STRICT	24	12	22	5	3	8		
ORDER, CO-PAID	7	6	10	5	17	15		
RESPECT, OBEY	5	4	5	4	6	7		
EMPLOYER, MANAGER	7	6	7	8	10	5		
JOB, WORK, FACTORY	11	12	13	14	15	12		
MONEY, PAY, SALARY	6	9	6	6	6	4		
MAN, ME, PERSON	7	10	8	13	6	9		
MISCELLANEOUS	1	2	1	5	5	1		

Total Scores	1228	1215	1000	1172	1341	1411		
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MISCELLANEOUS	18	20	6	34	43	13
estate						
success						
o.d., er	15	6				6
none	6	5				7
time	10					
group						
sports						

BOSS/JEFE

The dominance of BOSS was particularly high for the San Juan student group. Although the interpretations were mostly nonmilitary, they convey some interesting differences between two cultural perspectives.

There was considerable agreement about the central idea of the BOSS as a leader. The connection with military leadership ("commandant", "officer") was about the same for all groups but the San Juan students placed special emphasis on "authority." There were more differences in those dominant qualities of a boss as recognized by the various groups.

While the Anglo Americans and the more accultured Hispanic Americans characterized the BOSS as "powerful," "big," and "rich," the San Juan Puerto Ricans and the Cubans viewed the BOSS as "good," "responsible," "nice," and "intelligent." The Anglo American and the Mexican American images were predominantly negative ("mean," "fat," "strict," "bossy," "stupid," "sucks"), while the Puerto Ricans' image was predominantly positive. Yet the San Juan students and the Miami students spoke more of "orders" and "commands" as well as of "respect" and "duty." Also the Puerto Ricans emphasized such roles as "owner," "director," "superior."

The job or work context was salient in the mind of each group, particularly the San Juan students. Somewhat as a contrast, we find that the San Juan group made the fewest references to "money" or "pay," which had high salience for the Cuban students.

In general, to the more traditional Hispanic Americans, the BOSS appeared to be a more benevolent person who has authority and who is active in giving orders and commands. To the Anglo and accultured Hispanic Americans, the BOSS was more a negative figure who was mean and bossy, who hires and fires and pays. All groups showed an awareness of both civilian and military leadership roles.

[illegible][illegible][illegible][illegible]

Perceptions and Evaluations by:		Percentage of Total Score								
		Anglo Amer.	Hispanic Americans	Puerto Ricans	Cubans	East Coast	El Paso	New York	San Juan	Miami
Main Components										
ARMY, NAVY, MILITARY		25	24	41	17	19	43			
OFFICE, GENERAL		10	10	13	12	10	14			
LEADER, AUTHORITY		29	36	36	43	26	33			
STRONG, POWERFUL		10	5	6	7	24	6			
DRIVEN, DOMINANT		8	6	4	7	11	10			
FATHER, PARENTS		2	3	5	9	0	4			
MAN, TOUGH		5	5	4	0	0	0			
RESPECT, ONLY		4	6	1	5	1	3			
MAN, PERSON, ME		3	2	7	4	2	5			
MISCELLANEOUS		4	1	2	1	6	2			
Total Scores		1467	1365	1188	1508	1270	1208			

Total Scores	1467	1365	1188	1308	1270	1208
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[illegible]

FATHER, PARENTS		33	47	64	119	0	47
family		-	-	-	74	-	-
father		18	30	12	55	-	24
mother		12	8	10	35	-	12
parents		-	9	14	18	-	41

mean	tough	74	72	51	6	0
tough		16	19	-	6	-
sucks		-	-	12	-	-
mean		17	23	26	-	-
jerk		10	-	-	-	-
strict		5	15	-	-	-
asshole		12	-	-	-	-
bossy		7	15	-	-	-
rough		-	-	15	-	-

RESPECT, ONLY	59	66	10	69	10	75
listen	-	16	-	15	-	-
respect	38	46	10	24	10	26
obey, disce	16	17	-	33	-	9
follow	-	21	-	-	-	-

	YEAR, PERSON, ME						
	85	79	78	60	27	30	
Kids							
man, men	6	9	-	11	17	17	
pilot	11	-	-	-	-	-	
garcia	-	-	-	-	-	17	
people	12	7	20	15	-	12	
teacher	17	13	22	34	-	-	
person	-	-	20	-	10	-	

MISCELLANEOUS	52	53	54	55	56	57	58
money							
diener							
books							
benefit, gain							
don't know							
at sampler							
work							
older							
kill							

COMMANDER/COMANDANTE

Although the Anglo American students paid only moderate attention to other military subjects, the role of COMMANDER had high dominance for them, apparently appealing to their interest and imagination. This interest is focused on leadership, which is not an exclusively military concept (e.g., also civilian, political, intellectual leaders). The Mexican Americans and the Puerto Rican students from New York, spoke more specifically of leadership. These more accultured groups also placed stronger weight on the military services---the Army, Air Force, Marines, and on military ranks---Generals, Captains, and officers in general. The San Juan students thought in more general terms of the Army, rank, and military.

The popular Hispanic role of "jefe" (boss), includes both military and nonmilitary leadership qualities. "Strength" and "power" received considerable attention from the San Juan Puerto Ricans; however, the importance of this response cluster is blurred by the fact that the Spanish word "comandante" has a second meaning which refers to the jockey in charge of his horse in the Puerto Rican horse races.

The view of the President as COMMANDER was salient only to the Anglo Americans and to the more accultured Mexican American and Puerto Rican students from New York.

Giving orders and commands were more salient considerations for the traditional Hispanic American groups, particularly the San Juan students. The Puerto Rican students from New York showed the most inclination to view COMMANDER as a father figure. The Anglo American and the Mexican American students viewed COMMANDER in more negative terms as "mean," "tough," and "strict."

In general, COMMANDER was viewed in rather similar terms by the six groups compared. The main difference is that giving orders and commands was viewed as an intrinsic part of the role by the more traditional Hispanic Americans, and accepted without any expression of resentment. The Anglo and the more accultured Hispanic Americans were somewhat more critical.

Main components and responses		1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
order	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
190	169	148	109	353	121								
order	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
12	-	-	18	43	40								
control	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
21	5	-	10	-	-								
power, order	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
78	71	44	16	96	31								
help	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
16	15	21	9	10	-								
responsibility	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
12	-	-	-	-	-								
in charge	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
6	10	15	-	43	-								
stronger	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
7	-	-	-	-	-								
discipline	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
26	17	8	6	12	13								
ability	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
-	-	16	-	-	-								
mandate	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
14	32	33	26	94	14								
command, to	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
permit	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
-	-	-	7	9	-								
permission	response	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
-	-	-	-	-	-								

Main Components and Responses			
Self- Report	Observer Interview	Self- Report	Self- Report

	1970	1971	1972	1973	1974	1975	1976
Director	66	176	73	38	164	66	-
Manager	11	-	-	-	-	-	-
Secretary	10	9	16	-	6	13	-
Trainer	6	14	28	10	32	-	-
Other	6	21	12	-	-	-	-

TRACER, SCUD	150	102	80	109	21	63
TRACER, SCUD	95	70	43	70	21	10

[illegible]

police_men	polices	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	2953	2954	2955	2956	2957	2958	2959	2960	2961	2962	2963	2964	2965	2966	2967	2968	2969	2970	2971	2972	2973	2974	2975	2976	2977	2978	2979	2980	2981	2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country	year	199	171	254	203	175	127
congress							
governor		35	51	79	71	79	33
governor		5	17	8	21	14	16
governor		55	45	102	64	22	48
president		64	64	52	20	-	-
senator		5	16	-	-	-	-
senator		-	-	-	13	-	-
king		10	-	-	-	-	-
chief		20	-	79	-	17	-
monarch		9	7	9	-	15	-

Perceptions and Evaluations by:	Anglo Amer.	Mexican Americans	Puerto Ricans	Cubans
	East Coast	El Paso	New York	San Juan
			Tempe	Miami
Main Components	Percentage of Total Score			

BOSS, WORK, JOB	6	12	10	6	15	9
TEACHER, SCHOOL	11	11	16	9	2	5
PARENTS, FATHER, ELDERS	21	16	16	16	10	17
POLICE, LAW, OBEY	14	20	24	35	20	29
GOVERNMENT, PRESIDENT	14	13	19	16	10	11
POWER, COMMAND	14	13	11	9	27	10
RESPECT, GOD, SUPERIOR	7	8	3	4	5	8
BAD, MEAN, STRICT	3	2	1	1	1	1
MILITARY, COMMANDER	7	2	4	2	1	5
PEOPLE, ME, FIGURE	2	2	2	1	3	2
MISCELLANEOUS	0	0	4	2	5	3

Total Scores	1317	1304	1327	1258	1294	1166
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MISCELLANEOUS	0	0	48	72	65	74
same	-	-	-	-	-	-
I don't know	-	-	26	-	-	-
careful	-	-	12	-	-	-
yes	-	-	-	-	12	-
electric	-	-	-	-	78	-
energy e)	-	-	-	-	13	-
energy	-	-	-	-	10	-
port	-	-	-	-	11	-
success	-	-	-	-	-	-
products	-	-	-	-	74	-
the	-	-	-	-	12	-
president	-	-	10	-	-	-

RESPCT, GAO, SUPERIOR	9	10	13	43	47	67	97
superiority superior	10	8	-	-	-	-	16
superior	25	-	-	-	-	-	6
long	20	22	11	12	-	-	-
long ledge	7	12	9	-	-	-	15
good	-	-	-	-	-	-	-
honor	-	-	-	-	11	-	-
respect	26	40	17	24	49	53	-
right	-	-	-	-	-	-	-
necessary	-	-	11	6	-	-	17

	37	24	8	11	19	12
bad	-	-	-	-	-	-
mean	-	-	-	-	-	-
strict	-	-	-	-	-	-
abuse	-	-	-	-	-	-
bad	10	5	8	-	-	12
mean	14	11	-	-	-	-
strict	10	-	-	-	-	-
abuse	-	-	-	-	-	-

MILITARY, COMMANDER	96	98	99	20	10	94
General	15	-	11	-	-	-
Comander	19	15	20	-	-	10
Army	17	5	18	9	-	33
comandante	-	-	-	21	-	-
Navy	21	-	-	-	-	-
Marines	17	-	-	-	-	-
military	8	8	9	8	10	13
militar	-	-	-	-	-	-

PERSONAL, INC. FIGURE	25	30	29	10	35	27
person	-	-	-	-	10	27
people	-	-	-	-	-	-
society	-	8	10	-	12	-
companions	-	-	-	-	11	6
figure	-	10	-	-	-	-
!	14	8	-	-	-	-
yo	-	-	-	-	-	-
me	9	14	10	-	14	8

AUTHORITY/AUTORIDAD

Somewhat unexpectedly AUTHORITY had higher dominance for the Anglo and accultured Hispanic American groups than for the more traditional students from San Juan and Miami. There were a few other unanticipated results as well.

Teachers and school administrators, for instance, were more emphatically identified as authority figures by the Anglo and the accultured Hispanic Americans than by the traditional groups, particularly the students from San Juan who made few references to educators. Also in an unexpected direction, although the differences are not that large, the Anglo and the accultured Hispanic American groups scored higher on "father," "mother," and "parents."

These trends do not necessarily mean that the authority of the teachers is not highly respected by the San Juan students, but rather that they do not apply this notion to these and other contexts (e.g., parents) which are more personal. As discussed next, the more traditional Hispanic Americans are inclined to think of AUTHORITY in the context of more formal and external relationships.

It is interesting that this awareness increased rather dramatically when the "boss" is involved. The Puerto Rican students in San Juan led the more accultured groups in assigning AUTHORITY to civilian leadership (e.g., the "boss"). On "police," "law," "government" the trends are more mixed. For instance, the San Juan students paid the most attention to "government" as a source of authority, in contrast to "president," which was more important to the Anglo and more accultured Hispanic American groups.

Where the traditional orientation results in more explicit recognition of AUTHORITY is in its relationship to "power" and "strength." The San Juan group scored highest here; whether the emphasis is on the source of authority or on its implementation remains somewhat open at this point. Their heavy references to "order" and "command" make it rather clear, however, that while people may not think of AUTHORITY in the context of certain relationships (e.g., with parents), there is apparently considerable awareness, as well as acceptance, with regard to the reliance of AUTHORITY on "order" and "commands." While the Anglo American group showed some signs of reservations in their attitudes toward AUTHORITY, the Puerto Ricans said nothing essentially critical.

In general, the Anglo and the more accultured Hispanic American student samples related AUTHORITY to "parents" and "teachers." To the Mexican American students from Tempe and the Puerto Rican group from New York, the police and the government represented the most recognized sources of AUTHORITY. The San Juan group placed more relative weight on the "boss" and work relations and also expressed the view that authority involves using power and giving orders and commands.

DISCIPLINE/DISCIPLINA

Main Components and responses		Impo- rter	Quota tariff	Quota tariff	Quota tariff	Quota tariff	Quota tariff
Text Factor	Text Factor	Text Factor	Text Factor	Text Factor	Text Factor	Text Factor	Text Factor
6000, net	SARY	81	28	71	83	123	183
recess	needed	13	42	8	-	-	25
Justice	price	-	-	-	11	-	-
easy	important	-	-	-	10	-	-
support	buena	37	26	49	9	53	68
love	amor	-	-	-	12	5	-
great	tranquilidad	-	-	-	-	-	12
quiet, still	callado, quieto	-	-	-	-	40	-
trust, worthy	-	-	-	-	14	19	23
understand	necesario	16	-	-	22	-	8
necessary	-	8	-	-	-	12	26

END.	WARD.	STRICT	182	114	37	32	47
pain			12	22			
bulletin							
character						11	
crowd			11				
bad		male	17		8	21	32
strict, mess			48	64	21		15
hard			19	22		12	
sucks			11				
tough			9	6	8	13	

CONTROL, ORDER, STRONG	02	28	26	100	701	773
order	17	17	10	52	171	55
reliability	10	21	-	-	-	-
control	15	9	8	24	12	18
self-control	-	-	-	11	-	-
strong	5	-	8	-	18	-
strength	11	-	-	-	-	-

PEOPLE, SELF	66	65	34	28	37	41
society	-	-	-	-	13	-
people, person	9	7	6	9	-	12
yo	-	-	-	-	24	-
self	22	15	-	10	-	8
me	14	-	-	-	-	-
leader, ship	7	13	-	-	-	-
friends	-	-	9	-	-	12
Mr. Peng	8	-	26	-	-	-

LAWS, RULES, BEHAVIOR	41	52	72	79	216	91
action	10	-	-	-	-	-
behavior	-	10	15	42	10	-
compartamen-	-	-	-	-	-	-
normas	-	-	-	-	11	-
ordres	10	6	-	10	-	-
reglas	9	9	21	18	27	20
mandato	-	-	-	-	16	-
mandato	-	-	-	-	-	-
leyes	-	-	14	10	18	10
moral	-	-	-	-	22	-
valores	-	-	-	-	22	-
pride	8	9	7	10	-	-
principes	-	-	-	-	-	-
modales	-	18	15	10	26	-
meduras	-	-	-	-	11	-
med	-	-	-	-	18	-
conducta	-	-	-	-	37	-

Main Components	Perceptions and Evaluations by:						Percentage of Total Score	
	Anglo Amer.		Mexican Americans		Puerto Ricans			Cubans
	East Coast	El Paso	New Tempe	York	San Juan	Miami		

OBEDIENCE, RESPECT	7	13	12	22	15	8
FAMILY, FATHER, HOME	12	11	10	16	5	14
SCHOOL, TEACHER	11	19	12	16	12	16
MILITARY, ARMY, POLICE	20	16	11	9	16	16
PUNISHMENT, GROUND	8	6	10	6	0	2
GOOD, NECESSARY	7	7	8	7	14	14
BAD, HARD, STRICT	13	11	4	3	3	3
CONTROL, ORDER, STRONG	7	3	3	8	16	5
PEOPLE, SELF	6	3	4	2	3	3
LAWS, RULES, BEHAVIOR	3	5	8	7	18	7
WORK, SPORTS	3	5	5	2	3	7
MISCELLANEOUS	2	1	9	1	3	4

Total Scores	1192	1047	919	1208	1229	1347
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WORK, SPORTS	41	50	48	26	36	89
sports	6	17	16	-	-	-
job	-	13	-	-	-	20
marital arts	-	-	-	-	-	10
total	6	30	16	26	36	50

MISCELLANEOUS		28	11	79	10	34	60
dog's		21	6				7
pet's				6	10		
I don't know				12			
kind				12			
religion							12
three		5					11
seventeen				10			
ago				15			
nothing				12		10	
piece of							
not much				12			
capacity							12
lots							12
egg							18

[illegible]

family, names, home	140	170	21	185	65	101
parents	46	15	3	1	3	20
family	14	11	7	13	13	11
children	-	-	-	-	-	-
step	-	-	-	-	-	-
father	36	29	18	24	10	24
children	-	-	-	-	-	-
home	-	23	12	28	21	65
mother	31	-	21	20	6	30
step	-	-	-	-	-	-
house	-	-	-	17	8	17

[illegible]

Category	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	2953	2954	2955	2956	2957	2958	2959	2960	2961	2962	2963	2964	2965	2966	2967	2968	2969	2970	2971	2972	2973	2974	2975	2976	2977	2978	2979	2980	2981	2982	2983	2984	2985	2986	2987	2988	2989	2990	2991	2992	2993	2994	2995	2996	2997	2998	2999	3000
Army	263	170	149	135	110	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102	102																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																	

Depth in ft., corrected	50	60	70	80	90	5	6	7
Surface	10	15	12	-	-	-	-	-
100 fathoms	33	45	35	20	6	14	20	6
200 fathoms	11	-	-	10	-	-	-	-
300 fathoms	12	-	34	-	-	11	-	-
400 fathoms	-	-	16	-	-	-	-	-
500 fathoms	12	-	16	-	-	-	-	-
600 fathoms	12	-	-	-	-	-	-	-
700 fathoms	10	-	-	-	27	-	-	5

DISCIPLINE/DISCIPLINA

Beyond considerable variations in meaning, the dominance or subjective salience of DISCIPLINE shows sizable differences between the groups as well. While it had the lowest dominance for the Anglo American group, it had the highest for the two less accultured groups, the Puerto Ricans in San Juan and the Cubans in Miami. Although these two less accultured groups agreed on the relative importance of this theme, they differed in certain important dimensions of its interpretation.

The main contrast again is between the Puerto Ricans in San Juan and the other five groups. With regard to "family," the more accultured groups thought primarily of the role of "parents" and "father." The Cubans stressed the "home" and parental roles in general, as compared to the Puerto Ricans in San Juan who gave very little attention to authority in the home. The distribution of attention is similar in the case of "school." The Cubans related DISCIPLINE most intensively to "school," and the Puerto Ricans in San Juan the least. We find somewhat an analogous case in the context of the military service, where the Cubans emphasized DISCIPLINE about twice as much as the students from San Juan.

The Anglos and the more accultured Hispanic groups viewed DISCIPLINE as a matter of "punishment," "spanking," "grounding," and even "jail," while DISCIPLINE had practically none of these connotations for the Puerto Ricans in San Juan and very little for the Cubans. Also, the Anglos and some of the accultured Hispanic groups described DISCIPLINE as "strict," "painful," and "hard"; negative evaluations from the little accultured Hispanic Americans were limited. Conversely, the two less accultured groups, the Puerto Ricans in San Juan and the Cubans in Miami, were highly positive about DISCIPLINE, describing it as "good," "important," "needed," "necessary." The Anglo and the Mexican Americans were moderate in their positive evaluation, with the negative generally outweighing the positive.

These differences may be at least partially explained by the fact that to the less accultured groups, but particularly to the Puerto Ricans in San Juan, DISCIPLINE involves "behavior," "conduct," "morals," "manners," "norms," and "rules." These values received much less attention from the Anglo and Mexican American groups. "Order" was a particularly dominant consideration for the San Juan Puerto Ricans.

In general, for the less accultured groups, DISCIPLINE was regarded as a source of "order," "manners," and "conduct," involving clearly positive values. It represented predominantly negative ideas of "control" and "punishment" to the more accultured students, particularly to the Anglo American group.

ORDER/ORDER

Main Components and Responses	Anglo Amer.		Hispanic Americans		Native Americans		Total
	Test	Score	Test	Score	Test	Score	

ARMY, MILITARY, COMMANDER	24	23	64	62	41	41
discipline	9	8	16	15	-	-
compar	17	15	28	26	24	29
army	20	10	-	-	-	-
warfare	21	10	-	-	-	-
military	-	-	-	-	-	-

ARMY, MILITARY, COMMANDER	151	202	182	210	203	105
command, to	30	35	115	107	73	31
order	18	11	19	10	-	-
authority	6	6	19	23	-	-
power	-	-	12	6	10	10
strict	-	-	12	-	-	-
discipline	29	66	-	25	67	63
ob, beg	-	-	13	5	-	-
pedir	-	-	12	-	-	-
direct	-	-	16	12	-	-
want, ing	-	-	12	-	10	6
get	-	-	12	-	-	-
tell	-	-	16	7	-	6
mandate	-	-	-	-	-	62

ARMY, MILITARY, COMMANDER	50	81	58	127	121	58
discipline	28	29	-	61	30	18
obedience	-	-	13	18	-	-
listen	7	10	24	17	-	-
do	-	-	10	16	12	-
obligation	-	-	11	16	12	-
daily	5	32	-	15	96	12
respect	-	-	-	-	-	-
responsibility	-	-	-	-	-	-

POLICE, LAWS, GOVERNMENT	110	71	129	158	250	124
police	18	14	17	45	76	30
gobierno	5	-	7	10	10	8
political	-	-	-	-	10	-
public	-	-	-	-	49	-
congress	-	-	-	-	10	-
president	-	-	-	-	6	-
justice	-	-	-	-	13	-
security	-	-	-	-	11	-
law, ex	25	30	29	41	51	58
reg, ex	10	8	24	13	43	-
reg, ex	42	19	19	10	-	22

SCHOOL, TEACHER	44	64	25	96	31	119
class, com	17	9	-	-	-	16
school	14	34	14	85	12	57
study	-	-	-	-	18	-
teacher, s	14	14	-	21	8	18
book, s	-	-	7	11	-	-
education	-	-	-	-	-	-

WORK, BOSS	88	65	103	75	50	156
boss	18	36	54	37	27	85
work	5	15	11	30	23	84
job	8	8	14	13	-	13
money	20	6	24	-	-	-

Perceptions and Evaluations by:	Anglo Amer.		Hispanic Americans		Puerto Ricans		Cubans	
	East Coast	West Coast	Paso	Tempe	New York	San Juan	Miami	

ARMY, MILITARY, COMMANDER	8	2	6	6	4	4	4
COMMAND, DISCIPLINE	15	22	19	19	18	11	11
OBEY, RESPECT, DO	5	9	6	12	11	6	6
POLICE, LAWS, GOVERNMENT	11	8	13	15	22	13	13
SCHOOL, TEACHER	4	7	2	9	3	13	13
WORK, BOSS	7	7	10	7	4	16	16
FOOD, RESTAURANT	15	17	24	7	0	7	7
ORGANIZED, MEAT	20	17	5	6	23	4	4
GOOD, PEACE, LIFE	3	4	0	3	12	10	10
FAMILY, PEOPLE, FRIENDS	6	4	11	15	1	8	8
MISCELLANEOUS	5	3	4	2	3	7	7

Total Scores 979 927 1017 1089 1139 952

Main Components and Responses	Anglo Amer.		Hispanic Americans		Native Americans		Total
	Test	Score	Test	Score	Test	Score	

FOOD, MEAT	143	182	239	78	0	43
food	37	35	107	30	-	-
hamburger	-	-	34	13	-	-
fric	9	19	16	-	-	-
pizza	12	9	10	12	-	-
McDon lds	18	-	11	-	-	-
carry out	6	-	-	-	-	-
restaurant	15	26	32	26	-	-
store	13	-	-	-	-	-
deli, ss	-	-	-	-	-	-
Chinese food	-	-	-	-	-	-
menu	-	-	15	-	-	-

ORGANIZED, MEAT	195	182	48	89	260	28
organization	37	35	107	30	-	-
organize, ed	9	19	16	-	-	-
organizational	12	9	10	12	-	-
chronological	18	-	11	-	-	-
number, erical	6	-	-	-	-	-
dictionary	27	-	-	-	-	-
alphabet, ical	19	21	11	-	-	-
place, ment	13	-	-	-	-	-
orderly	26	9	-	-	-	-
lugar, colo, ordenado, 26	-	-	-	-	-	-
meal, mess	26	9	-	-	-	-
Clean, mess	26	9	-	-	-	-
form	26	9	-	-	-	-
system	26	9	-	-	-	-
file	12	-	-	-	-	-
file	9	15	-	-	-	-
new, tier	12	-	-	-	-	-
straight	11	12	-	-	-	-
structure	10	-	-	-	-	-
line	10	-	-	-	-	-
list	10	-	-	-	-	-

GOOD, PEACE, LIFE	24	34	0	29	131	97
good	17	-	-	-	-	-
pleasant, ce	17	-	-	-	-	-
necessary	17	-	-	-	-	-
life	13	6	-	-	-	-
way of life	-	-	-	-	-	-
live, ing	-	-	-	-	-	-
peace	-	-	-	-	-	-
pat	-	-	-	-	-	-
silence	-	-	-	-	-	-
tranquility	-	-	-	-	-	-
familiar	-	-	-	-	-	-

FAMILY, PEOPLE, FRIENDS	63	39	114	184	16	80
family	15	-	35	15	-	-
parents	15	13	10	20	-	-
father	8	-	30	24	-	-
house	-	-	-	-	-	-
home	-	-	-	-	-	-
friend, s	-	-	-	-	-	-
people	9	9	20	-	-	-

MISCELLANEOUS	84	24	45	20	34	66
no	11	-	-	-	-	-
religious	-	-	-	-	-	-
believe	-	-	-	-	-	-
always	-	-	-	-	-	-
care	-	-	-	-	-	-
believe	-	-	-	-	-	-
disorder	-	-	-	-	-	-
chaos	-	-	-	-	-	-
conduct	-	-	-	-	-	-
new	-	-	-	-	-	-
mail order	-	-	-	-	-	-
slippy	-	-	-	-	-	-

ORDER/ORDEN

The two main definitions of ORDER---to give commands and to organize---exist both in English and in Spanish. How much relative attention they receive depends naturally on the group's frame of reference.

As with DISCIPLINE, ORDER was particularly meaningful and dominant to the San Juan group. Its military connotation, indicated by references to "Army," "commander," was generally modest for the six groups compared.

To command or mandate in a prescriptive, obligatory sense was a rather strong idea across the board. To the Puerto Ricans in San Juan, ORDER meant more "mandate" and "discipline," while to the Anglo and more acculturated Hispanic American students it meant giving commands.

"Obedience" and "respect" were dominant in the minds of the Puerto Rican students. In the context of various social settings such as family and school, the attention given to ORDER shows generally the same patterns observed in the context of AUTHORITY and DISCIPLINE. Again, for the San Juan students "family" and "school" had low salience, while "police," "law," and "government" represent contexts where ORDER appears to be particularly important to both Puerto Rican student groups.

The more traditional Hispanic groups evaluated ORDER the most positively, as "necessary," "important," as a "way of life," leading to "peace" and "tranquility."

Orderly systematic arrangement, was also dominant for the more traditional San Juan student group who spoke of "organization," "orderliness," and being "systematic." In a similar sense, the Anglo American and the El Paso based Mexican students mentioned "neatness," "cleanliness," and "arrangement." To the other Hispanic groups this was not an important perspective.

The Anglo and Mexican American groups also made a number of references to "food" and "restaurant." The idea of ordering food in a restaurant was almost non-existent for the other groups.

In general, ORDER was a more popular idea, with richer and more positive content for the Puerto Ricans, particularly those from San Juan. To the more acculturated Hispanic American groups it had a stronger relationship to family, work and school settings. Beyond the idea of "command," ORDER also meant "organization" and "neatness" to Anglo Americans and Puerto Ricans from San Juan. Its legal and governmental implications were the most salient to the Puerto Ricans.

OBEDIENCE/OBEDENCIA

Main Components and Sub-Items	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

GOOD, ANIMAL	103	175	140	52	10	116		
pet, s								
cat								
dog, s								
animal								

GOOD, HELPED	57	44	20	54	26	86		
good								
love								
necessary								
needed								

GOOD, RELIGION	75	27	0	25	42	56		
god								
religion								
church								

PEOPLE, BOSS, FRIENDS	31	41	53	69	45	64		
friend, s								
person								
police								
myself								
boss								
me								
people								
girlfriend								

BEHAVIOR, MANNERS	7	41	16	21	83	4		
behavior								
manner, s								
good								
manner, s								
character								
attitude								
recitide								
intelligence								
value								

ARMY, MILITARY	54	60	16	10	17	17		
army								
military								
service								
marines								
air force								
navy								

MISCELLANEOUS	43	34	57	23	19	69		
divorced								
attention								
bad								
greater								
hard								
yes								
none								
I don't know								
much								
very								
well								
Cashion, AZ								
work								
always								

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

PERCENTAGE OF TOTAL SCORE	12	17	11	18	8	7		
OBEY, DUTY, LISTEN	7	10	8	10	19	12		
RESPECT, LOYALTY	19	10	17	7	14	8		
ORDER, DISCIPLINE, RULES	16	13	16	28	23	25		
FAMILY, PARENTS, ELDER	11	12	9	13	11	13		
SCHOOL, TEACHER, LEARNING	1	4	2	2	8	0		
BEHAVIOR, MANNERS	5	6	2	1	2	1		
ARMY, MILITARY	16	15	20	5	1	10		
GOOD, HELPED	5	4	2	5	3	8		
GOD, RELIGION	3	2	0	2	4	5		
PEOPLE, BOSS, FRIENDS	1	4	6	6	4	5		
MISCELLANEOUS	4	3	7	2	2	6		

Total Scores	1118	1164	824	1106	1048	1175		
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Main Components and Sub-Items	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso

GOOD, LISTEN	135	132	80	292	83	77		
obedience								
obligation								
submission								
order, s								
discipline								
authoritative								
strict								
rule, s								
mandate								

PEOPLE, PARENTS, ELDER	170	155	135	310	245	290		
parent, s								
children								
brother								
brother, s								
mother								
father								
family								
father								

GOOD, LISTEN	77	119	65	112	203	142		
respect, s								
loyalty								
brother, s								
father								

ORDER, DISCIPLINE, RULES	212	122	137	82	107	81		
command, s								
discipline								
authoritative								
strict								
rule, s								
mandate								

PEOPLE, PARENTS, ELDER	170	155	135	310	245	290		
parent, s								
children								
brother								
brother, s								
mother								
father								
family								
father								

GOOD, LISTEN	77	119	65	112	203	142		
respect, s								
loyalty								
brother, s								
father								

ORDER, DISCIPLINE, RULES	212	122	137	82	107	81		
command, s								
discipline								
authoritative								
strict								
rule, s								
mandate								

PEOPLE, PARENTS, ELDER	170	155	135	310	245	290		
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children								
brother								
brother, s								
mother								
father								
family								
father								

GOOD, LISTEN	77	119	65	112	203	142		
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children								
brother								
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mandate								

PEOPLE, PARENTS, ELDER	170	155	135	310	245	290		
parent, s								
children								
brother								
brother, s								
mother								
father								
family								
father								

OBEDIENCE/OBEDENCIA

As an antonym of COMMAND and ORDER, OBEDIENCE was analyzed here to approach this subject from a contrasting angle. While the students from San Juan and Miami gave little thought to the various forms of compliance, they emphasized "respect," "loyalty," "trust," that is, underlying qualities and values which justify or require OBEDIENCE. Anglo Americans saw OBEDIENCE more in the context of "discipline" and "order," a perception shared only to a more limited extent by the other student groups.

OBEDIENCE in the "family" and at "school" receive somewhat similar attention from all groups. The Puerto Rican students from New York showed the most awareness of the role of the parents, as well as the teachers. The increased awareness is probably a consequence of the acculturation process. This group, as well as some of the others in acculturation, seem to have become more aware of value conflicts that arise when moving from a traditional cultural environment into the U.S. American environment.

As we have observed in the context of DISCIPLINE, ORDER, and AUTHORITY, the Anglo and the more acculturated Hispanic Americans tend to view these norms and values in a military context and to treat them critically. In the context of OBEDIENCE, we observed only a few references to the various military services.

The Anglo Americans and the Mexican Americans were inclined to view OBEDIENCE as being "subservient," or submissive. This view is also conveyed by the attention the Anglo and acculturated Hispanic American students gave to "dogs," who are considered to epitomize OBEDIENCE produced by conditioning.

The San Juan group again provides an interesting contrast in its giving attention to "attitudes," "behavior," "manners," "character," "intelligence," and "rectitude," which they view as positive human motivations promoting OBEDIENCE.

In general, OBEDIENCE was related predominantly to "family" and "school" settings by all groups. For the Anglo and more acculturated Hispanic American students, OBEDIENCE had a strong relationship to "discipline" and "order." As previously observed in the context of DISCIPLINE and ORDER, these responses carry some negative connotation, ("control," "punishment"). To the Puerto Rican group from San Juan, OBEDIENCE is based predominantly on respect and proper manners.

Summary

The analysis presented in this chapter relied on results obtained on two clusters of subjects. The first dealt with the image of a leader, both military (COMMANDER) and nonmilitary (BOSS), and with AUTHORITY as an underlying subject.

As a general trend, there seems to be a stronger distinction between military and nonmilitary leadership by the Anglo and more accultured Hispanic American groups. The traditional Hispanic Americans viewed the leadership roles predominantly in nonmilitary contexts, but their traditional views show a great deal of intrinsic affinity with military views and perspectives.

This distinction underscores the differences observed again between the highly accultured and more traditional Hispanic Americans. These differences are clearly shown by the following matrix of psychocultural distance. As these coefficients indicate, the Mexican Americans and the Puerto Ricans from New York are predominantly accultured, while the Puerto Ricans from San Juan and to a lesser extent the Cubans from Miami represent the little accultured, more traditional Hispanic views.

Coefficients of Psychocultural Distance Between Regional Samples	Anglo Amer.	Mexican Americans		Puerto Ricans		Cubans
	East Coast	El Paso	Tempe	New York	San Juan	Miami
Anglo Americans, East Coast.16	.15	.33	.44	.35
Mexican Americans, El Paso17	.23	.38	.26
Mexican Americans, Tempe25	.39	.30
Puerto Ricans, New York.33	.21
Puerto Ricans, San Juan.30

Table 12. Mean Distances Measured in the Domain of
LEADERSHIP

Throughout the analysis the San Juan Puerto Ricans and, to a lesser extent, the Cubans tended to view the leadership roles (e.g., COMMANDER, BOSS) in predominantly positive social terms ("good," "responsible," "intelligent"). The Anglo American and accultured Hispanic American evaluations were more critical ("mean," "strict," "bossy"). While the Anglo American views convey an adversary type of relationship to leaders, the traditional Hispanic views appear to be more sympathetic to the position of leadership, conveying the image of an understanding "patron" who has positive social qualities as well as authority.

Most of these differences are relevant to the Anglo and Hispanic views of AUTHORITY. The Anglo Americans and the more accultured Hispanic

Americans expressed some reservations and resentment about AUTHORITY. The traditional San Juan group and, to a large extent, the Cubans expressed positive feelings and approval in regard to AUTHORITY; in fact, they view the giving of orders and commands a natural and intrinsic manifestation of the AUTHORITY of leadership, considering it necessary and indispensable.

Throughout this analysis we have given disproportionate attention to the "traditional" Hispanic American position, even though it has been represented in many instances only by the Puerto Ricans in San Juan. As we have seen, in many respects the Cuban students represent a more accultured rather than traditional position. The "traditional Hispanic" position deserves special attention for several reasons. First, although it may not be representative of the majority of Hispanics in the United States, it does represent a cultural frame of reference which is more characteristically Hispanic in both historical and world-wide perspectives. This becomes readily apparent if we broaden the scope of comparison to include Latin Americans like Colombians and Mexicans (as we have done in other studies). Furthermore, since the more accultured Mexican Americans were not so very different from the mainstream Anglo Americans, from the angle of personnel management, there is less need to adopt special measures to reach these groups.

Finally, our data show clearly and consistently that the diverse Hispanic Americans population represents a sort of continuum between the traditional and the fully accultured. They can best be understood by tracing how much and in what ways they have changed from the more traditional Hispanic patterns. In other words, a familiarity with the more traditional Hispanic psychocultural disposition provides a general key to understanding a broad variety of Hispanic Americans even those who have become more accultured to Anglo American ways.

Analysis of the leadership values DISCIPLINE, ORDER, and OBEDIENCE, offers some additional insights. First, similar trends were observed in the perception and evaluation of these values by the Anglo and the more accultured Hispanic American samples. These groups viewed DISCIPLINE and ORDER with similarly critical attitudes, and showed similar dispositions to think of these values not only in a military context, but also in family, school, and other social settings. Discipline and order imply control and restrictions, which account for some of the negative connotations.

Certain characteristic contrasts were found between these more accultured views and the more traditional perspectives of the Puerto Ricans in San Juan. From the traditional perspective DISCIPLINE, ORDER, and OBEDIENCE do not imply restrictions or punishment, but are viewed as important, indispensable prerequisites of an organized existence. As part of normal life, they barely registered as problems in family or school; they are more recognized in application to law, government and police. Furthermore, they are considered to be matters of respect, proper behavior, and manners. These more traditional views are particularly interesting since they come from young students. They also reflect attitudes which have some natural affinity with values related to personnel organization and leadership.

What makes this situation particularly interesting and challenging is that the traditional Hispanic attitudes, which show natural affinity with military value orientations, do offer certain opportunities for personnel management. The differences between the discipline oriented military values and broader libertarian societal values, which hinder the Armed Services in attracting and retaining capable young recruits, may not exist in the same way in the case of the more traditional Hispanic Americans. Whether the lack of this value conflict may be effectively used by personnel management will depend naturally on several factors. One among them involves the attitudes toward the military in general and toward specific services in particular.

THE MILITARY SERVICE

How do the various Hispanic groups look at military service in general and at the Army, Navy, and the Marine Corps in particular? To what extent do they see job opportunities in the service?

There are three areas where we have found sizable differences which could bear on the perceptions of the military service. First, the sizable differences in the domain of ETHNIC IMAGES may be of some relevance here, partially due to ethnic identification and concern with equal opportunity which show some intrinsic relations. Also since the military service has some patriotic undertones, it is interesting to see whether Anglo-Hispanic ethnic differences may influence the image of the services as well.

Second, in the domain of LEADERSHIP we found rather marked differences between accultured and traditional Hispanic Americans. These differences suggest that along their more traditional orientation, the less accultured Hispanic Americans are more positive toward such values as authority, discipline, and obedience, that is, values central to the military service. The traditional Hispanic Americans' highly positive outlook on these leadership values may be expected to influence their views of military service and military careers as well.

Finally, in view of the general importance of interpersonal relations to Hispanic Americans, it is relevant to explore to what extent the image of the military services reflect this subjective concern with the human social dimension.

In the present context of images of the military it is particularly relevant to compare Hispanic Americans accultured to the U.S. environment and similar to their Anglo American neighbors in their perceptions and evaluation with other Hispanic Americans who think and feel more along what has been identified as "Hispanic culture." The findings so far have shown only modest differences between the Anglo Americans and the more accultured Hispanic Americans while sizable differences have been found between the accultured and the more traditional Hispanic Americans. In dealing with recruitment, job satisfaction, and retention of Hispanic Americans, the differences between accultured and traditional Hispanic populations deserve closer attention.

MILITARY SERVICE/SERVICIO MILITAR

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.
ARMY, DEFENSE	330	465	576	676	104	109		
police	18	6	19	6	15	6		
protection	5	11	5	8	-	-		
Air Force	90	72	87	105	22	12		
service	7	19	10	17	13	-		
Army	166	165	184	210	106	104		
Army Officer	8	8	13	13	-	-		
Cost Guard	90	8	12	11	-	-		
Marines	90	6	12	11	9	21		
National Guard	5	6	12	11	-	-		
Navy	106	98	147	162	19	46		

CAREER, WORK, MONEY	109	130	140	150	104	93
work	30	34	17	35	-	10
work	24	27	29	32	24	16
work	16	8	32	37	24	25
employment	22	45	47	24	39	22
money						

OFFICER, SOLDIER	52	64	8	76	105	103
general	4	18	-	-	-	9
rank	5	7	-	10	-	23
sergent	5	8	-	6	-	14
soldier	16	17	-	38	24	21
uniform	16	17	-	7	26	38
captain	3	-	-	-	13	16
colonel	-	-	-	-	8	16

GOOD, ADVENTURE, TRAVEL	57	80	67	51	90	110
adventure	4	24	9	10	14	11
good	11	18	18	20	38	54
great	6	-	-	-	-	14
rewarding	-	-	-	-	-	14
helpful	13	23	20	15	14	15
travel	9	9	6	6	24	-

WAR, GUNS, DEATH	104	163	158	126	219	122
death	20	21	28	9	34	18
war	33	28	22	17	10	34
guns	9	12	4	-	-	12
kill	15	5	41	22	-	6
war	72	76	44	78	151	79
weapons	10	-	-	-	-	-
arm	8	19	12	-	24	11
fight	-	-	-	-	-	-

DISCIPLINE, RESPECT	80	70	14	39	228	132
obligation	-	10	-	-	27	24
obligatory	3	-	8	-	10	21
discipline	20	14	6	10	16	34
discipline	10	10	-	10	-	16
responsibility	5	12	-	-	8	17
strict	35	16	-	19	21	25
order	-	-	-	-	-	-

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	El Paso	Tempo	New York	San Juan	Miami		
Main Components	Percentage of Total Score							
ARMY, DEFENSE	41	36	47	48	14	16		
CAREER, WORK, MONEY	8	11	11	11	8	8		
OFFICER, SOLDIER	5	5	1	5	8	9		
GOOD, ADVENTURE, TRAVEL	14	13	13	9	17	15		
WAR, GUNS, DEATH	6	5	1	3	18	13		
DISCIPLINE, RESPECT	3	2	5	5	7	4		
TRAINING, EDUCATION	8	7	3	2	7	9		
BAD, SUCKS, NEVER	1	1	1	1	1	3		
FRIEND, MAN, WOMAN	1	4	2	3	2	0		
U.S. COUNTRY, GOVERNMENT	5	4	2	4	1	3		
DRAFT, SERVE	2	3	3	2	3	3		
STRONG, PRIDE, HONOR	1	2	1	1	3	3		
FUTURE, LIFE, WANT	1	2	4	0	1	3		
MISCELLANEOUS								

Total Scores 1305 1281 1224 1397 1283 1168

FUTURE, LIFE, WANT	12	28	13	35	41	36
advantage	-	-	-	-	-	-
needed	-	13	-	-	-	10
get ready	-	-	-	-	-	14
opportunity	-	-	-	-	-	14
advantage	-	-	-	-	-	12
want	-	-	-	-	-	10
advancement	-	-	-	-	-	10
life	-	-	-	-	-	10
future	-	-	-	-	-	10

MISCELLANEOUS	8	21	52	0	11	37
don't know	-	-	-	-	-	-
youth	-	-	-	-	-	15
selective	-	-	-	-	-	11
selective	-	-	-	-	-	12
green	-	-	-	-	-	12
green	-	-	-	-	-	12
major	-	-	-	-	-	10

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.	Lat. Amer.
BAD, SUCKS, NEVER	103	84	42	26	89	104		
never	7	20	-	-	-	-		
bad	-	2	-	-	11	40		
no	-	-	-	-	-	-		
mallo	-	-	-	-	-	-		
priso	10	-	-	-	-	-		
dislike	-	-	-	-	-	-		
borin	-	-	-	-	-	-		
don't like	-	-	-	-	-	-		
no me gusta	-	-	-	-	-	-		
hate	6	6	-	-	-	-		
sucks	42	9	12	10	-	-		
no	14	15	18	-	-	-		
no way	15	14	-	-	-	-		

FRIEND, MAN, WOMAN	29	10	17	18	37	56
friend	10	6	-	-	-	-
friendship	-	-	-	-	-	-
love	-	-	-	-	-	-
group	-	-	-	-	-	-
women	-	-	-	-	-	-
man	7	-	-	-	-	-
men	-	-	-	-	-	-

U.S. COUNTRY, GOVERNMENT	12	46	27	47	29	0
country	-	-	-	-	-	-
Reagan	-	-	-	-	-	-
government	-	-	-	-	-	-
Vietnam	6	12	6	-	-	-
U.S.	5	3	4	6	10	-

DRAFT, SERVE	63	53	20	49	12	40
draft	37	44	20	29	-	23
enlistment	27	-	-	-	-	10
serve	-	-	-	-	-	-
serve to	-	9	-	-	-	12
7	-	-	-	-	-	-

STRONG, PRIDE, HONOR	20	37	33	30	38	32
brave	-	-	-	-	-	-
power, can	-	-	-	-	-	-
pride	8	15	-	-	-	-
rough	-	-	-	-	-	-
strength	-	-	-	-	-	-
strong	-	-	-	-	-	-
honor	5	12	-	-	-	-

TRAINING, EDUCATION	43	22	57	22	96	41
bootcamp	-	-	-	-	-	-
study	-	-	-	-	-	-
training	-	-	-	-	-	-
education	19	9	24	17	16	17
learn	5	13	17	18	15	15
exercises	-	-	-	-	-	-
exercises	-	-	-	-	-	-
experience	-	-	-	-	-	-

THE MILITARY SERVICE/SERVICIO MILITAR

As indicated by the dominance scores, the Puerto Ricans in New York expressed the most interest in MILITARY SERVICE as a timely option, while the Cubans showed the least subjective interest.

The various service branches---the Army, the Navy, the Marines, the Air Force---received the most attention from all groups, generally in this same rank order. Here again the Puerto Ricans in New York scored the highest, about three times higher than the Puerto Ricans in San Juan or the Cubans in Miami. These last two groups' images of MILITARY SERVICE convey more saliently elements of "war" and "death," that is, traditional military experiences. This same tendency is also reflected by their attention to traditional military values: "discipline," "order," "respect." The Puerto Ricans in San Juan strongly viewed MILITARY SERVICE as an obligation. They were also somewhat more predisposed than the other groups to consider the educational, training, and learning dimensions of the service.

References to "soldiers" and various military ranks ("Captain," "Colonel") and to "uniforms" also suggest that the Puerto Rican group in San Juan and the Cubans had a stronger inclination to view MILITARY SERVICE in strict military terms. Interestingly, these two groups also appear somewhat more ambivalent on MILITARY SERVICE. While on one hand they were quite critical of the MILITARY SERVICE characterizing it as "bad" and "evil," on the other hand their characterization of the service as "good" was stronger than the more accultured groups.

The more accultured groups (the Mexican Americans and Puerto Ricans in New York) emphasized "job" and "career" related aspects of the service and were similar to the Anglo Americans in stressing the particular service branches.

In general, the two Mexican American samples and the New York based Puerto Rican sample showed more similarity with the Anglo American sample. They viewed the MILITARY SERVICE as a more or less conventional job or work situation within the framework of one of the service branches. The San Juan based Puerto Ricans and the Cubans in Miami viewed the service more in terms of traditional military experiences and obligations toward which they expressed ambivalent feelings.

MILITARY CAREER/CARRERA MILITAR

No. Components and Responses		Total		Group		Individual		Total	
Order	Component	Count	Percentage	Count	Percentage	Count	Percentage	Count	Percentage
1	effort	56	44	20	31	132	100	-	-
2	concern, to	7	-	-	-	11	12	-	-
3	obligation	11	5	-	-	33	11	-	-
4	responsibility	5	-	10	6	6	21	-	-
5	authority	12	-	-	-	10	-	-	-
6	discipline	16	18	14	13	41	46	-	-
7	order	-	-	-	-	20	13	-	-

READING, EDUCATION		44	43	38	30	118	80
education	superfence	10	9	15	7	0	
school	superfence	-	9	-	-	45	
studios	studios	-	-	-	-	24	8
study, to	studio, ar	-	-	-	-	43	8
training	16	4	6	-	-	21	
the way	acclaim	1	-	-	-	10	
to	canoe, canoe	-	9	-	-	9	10
to	to	-	-	-	10	-	

DEATH, WAR GUNS	111	50	60	85	155	20
right, ing	1	-	-	-	-	-
arms	12	-	-	10	19	12
arm	-	-	-	-	-	-
kill, ing	-	-	8	18	-	-
guns	26	9	9	7	-	13
death	16	10	7	11	26	-
risgo	-	-	-	-	-	16
danger	-	-	-	-	-	-
war, A	30	31	36	40	94	20
mer, A	-	-	-	-	-	-

[illegible]

FUTURE GOALS	8	0	24	46	74	10
opportunity	-	-	-	11	11	-
advancement	7	-	-	12	-	-
future	-	-	16	12	26	10
advantage	-	-	-	-	12	-
goals	-	-	8	11	12	-
progress	-	-	-	-	-	13

MOVEMENT, COUNTRY	19	8	11	10	9	23
U.S.	-	-	-	-	-	12
patriotic, for	12	-	-	-	-	-
country	5	-	-	-	-	11
movement	-	8	11	10	-	-

Perceptions and Evaluations by:		Anglo Amer.	Hispanic Americans	Puerto Ricans	Cubans
Main Components		East Coast	El Paso	New York	San Juan
					Miami
		Percentage of Total Score			

ARMY, NAVY, AIR FORCE	30	35	33	39	14	11
WORK, JOB	8	9	15	16	7	6
MONEY, BENEFITS	5	6	7	3	6	4
OFFICER, SOLDIER, PEOPLE	7	7	13	15	17	16
GOOD, ADVENTURE	5	9	6	1	10	12
DISCIPLINE, ORDER	5	4	2	2	11	10
TRAINING, EDUCATION	4	1	3	2	10	8
DEATH, WAR, GUNS	10	5	7	13	7	7
BAD, NO, BORING	13	14	9	5	4	16
FUTURE, GOALS	1	0	1	1	0	2
GOVERNMENT, COUNTRY	2	2	0	3	1	5
STRONG, HONOR, PRIDE	3	2	1	2	1	0
DRAFT, LONG	2	4	2	0	1	2
MISCELLANEOUS	4	3	2	0	1	2

Total Scores	1062	1034	1139	1256	1208	1062
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STRONG, MOTHER, PRIDE	32	18	0	35	15	54
honor	10	-	-	7	-	19
proud	-	-	-	9	-	9
power	12	-	-	-	-	9
strength	-	-	-	-	-	15
wisdom	-	-	-	-	-	15

QNT. LONG	28	46	11	25	10	0
20 years				10		
long		11	20		10	
11/2		7	14		15	
4 years			11			

MISCELLANEOUS	64	32	28	0	11	25
friends	-	11	-	-	-	-
I don't know	-	-	18	-	-	-
airplanes	-	-	-	-	-	15
green	8	11	10	-	-	-
my dog	25	10	-	-	-	-
fugs	-	-	-	-	-	10
Jell	-	-	-	-	11	-
carcel	-	-	-	-	-	-

Main Components and Reserves			
Weight Share	Grain Reserves	Parts Share	Grain Share
100 Share	100 Share	100 Share	100 Share

NAVY, AIR FORCE	351	364	379	400	165	121
Army	5	65	65	7	12	
Coast Guard	5	10	15	7		
Marine Corps					12	
National Guard		4	11			10
Army Forces	75	80	101	120	24	23
Air Force	73	130	128	178	99	64
Marine Corps	20	5	25	12		
Service	70	65	50	70	10	12
Air Force						

[illegible]

NAME, ADDRESS	56	54	75	38	68	41
Low pay	10	-	-	-	-	-
Money	25	49	75	38	44	30
Pension	11	-	-	-	6	11
Benefit	5	9	-	-	18	-

[illegible]

GOOD ADVENTURE	52	69	73	16	120	125
quitting		11				
fun	39		12	7		
books	10	20	31		29	68
adventure		14	23	9	11	13
security					10	
separated					12	
no 19, full		9			12	10
interesting			7			
travel, to	18	28	7		30	11

MILITARY CAREER/CARRERA MILITAR

Of the six groups compared, the Puerto Ricans in New York produced the highest dominance score while the Anglo Americans showed relatively little subjective interest.

To both Mexican American groups and to the Puerto Ricans in New York the specific service branches---Army, Navy, Marine Corps, Air Force---were salient elements of consideration. The Marine Corps received the most attention from the Puerto Rican group in New York. The Puerto Ricans in San Juan and the Cubans in Miami showed the least interest here.

The work and job aspects of a military career were stronger for the Mexican Americans in Tempe and the Puerto Ricans in New York. They both listed specific jobs such as "mechanic," "engineer," "pilot," etc. The Puerto Rican group in San Juan and the Cuban group gave little attention to this employment dimension. Also, these two groups considered MILITARY CAREER not so much as a conventional job but as a specific, different kind of experience. In this vein, the Puerto Ricans in San Juan mentioned "war" and "death" and emphasized specific military values like "discipline," "respect," and "obligation." Military ranks ("Sergeant," "Captain," "Colonel") were also more salient elements in the Puerto Ricans' and the Cubans' images of MILITARY CAREER as were "education," "training," "school," and "studying." In this respect the two Mexican American groups showed more similarity with the Anglo Americans. The explicitly evaluative responses indicated some ambivalence. The Anglo Americans and the two Mexican American samples gave more negative evaluations ("boring," "no," "never") than positive ones ("good," "adventure," "travel"). The Cubans scored the highest on both positive and negative reactions. The Puerto Rican group in San Juan had higher positive than negative scores, with "good," "adventure," and "travel" showing considerable salience. They were also most inclined to relate MILITARY CAREER to "future," "goals," "opportunity," and "advantage."

In general, The two Mexican American samples and the Puerto Ricans in New York showed a strong disposition to view MILITARY CAREER from the angle of jobs and work. At the same time, Puerto Ricans in San Juan and Cubans in Miami considered MILITARY CAREER from a specific military angle, paying more attention to certain non-civilian features such as the uniforms and different ranks.

[illegible]

Main Components and Subsystems		Weight (lb)	Volume (cu ft)	Power (hp)	Speed (kts)
Engine	1000	100	10	100	100
Propeller	1000	100	10	100	100
Transmission	1000	100	10	100	100
Shaft	1000	100	10	100	100
Hub	1000	100	10	100	100
Blade	1000	100	10	100	100
Tip	1000	100	10	100	100
Root	1000	100	10	100	100
Cap	1000	100	10	100	100
Pin	1000	100	10	100	100
Washer	1000	100	10	100	100
Nut	1000	100	10	100	100
Bolt	1000	100	10	100	100
Bracket	1000	100	10	100	100
Support	1000	100	10	100	100
Frame	1000	100	10	100	100
Structure	1000	100	10	100	100
Assembly	1000	100	10	100	100
Unit	1000	100	10	100	100
System	1000	100	10	100	100
Component	1000	100	10	100	100
Subsystem	1000	100	10	100	100
Module	1000	100	10	100	100
Package	1000	100	10	100	100
Equipment	1000	100	10	100	100
Facility	1000	100	10	100	100
Installation	1000	100	10	100	100
Operation	1000	100	10	100	100
Maintenance	1000	100	10	100	100
Support	1000	100	10	100	100
Logistics	1000	100	10	100	100
Training	1000	100	10	100	100
Documentation	1000	100	10	100	100
Quality Assurance	1000	100	10	100	100
Project Management	1000	100	10	100	100
Communication	1000	100	10	100	100
Coordination	1000	100	10	100	100
Integration	1000	100	10	100	100
Verification	1000	100	10	100	100
Validation	1000	100	10	100	100
Acceptance	1000	100	10	100	100
Delivery	1000	100	10	100	100
Deployment	1000	100	10	100	100
Operation	1000	100	10	100	100
Maintenance	1000	100	10	100	100
Support	1000	100	10	100	100
Logistics	1000	100	10	100	100
Training	1000	100	10	100	100
Documentation	1000	100	10	100	100
Quality Assurance	1000	100	10	100	100
Project Management	1000	100	10	100	100
Communication	1000	100	10	100	100
Coordination	1000	100	10	100	100
Integration	1000	100	10	100	100
Verification	1000	100	10	100	100
Validation	1000	100	10	100	100
Acceptance	1000	100	10	100	100
Delivery	1000	100	10	100	100
Deployment	1000	100	10	100	100

ST. MILITARY	REVENUE	1931	1932	1933	1934	1935	1936	1937
Form	Form	1931	1932	1933	1934	1935	1936	1937
Force	Force	12	12	13	10	11	13	25
Police	Police	31	37	14	12	-	-	25
Police	Police	10	8	-	-	-	-	-
Police	Police	18	-	-	-	-	-	-
Police	Police	160	201	147	182	200	87	9
Police	Police	9	3	10	-	-	-	6
Police	Police	9	25	12	-	-	-	20
Police	Police	121	112	123	100	-	-	20
Police	Police	20	20	20	23	27	-	-
Police	Police	17	8	9	22	-	-	-
Police	Police	10	8	8	11	-	-	-
Police	Police	127	179	145	147	49	45	-

Age	Gender	Marital	Occupational	Opportunity	Apprenticed	61	75	46	77	88	46
job						5	15	7	15	-	-
work						14	-	16	9	21	32
career						23	37	7	19	15	7
company						23	20	16	25	37	27

	10	20	37	51	50	95
1950, AVERAGE	-	-	-	-	-	-
price	-	-	-	-	-	-
1/2	-	-	9	-	11	-
proport	-	-	-	-	11	-
good	-	-	18	10	17	58
great	11	-	-	-	-	15
great, to	-	18	9	10	22	-
life	7	-	12	-	-	-
ad-mis	5	12	-	-	-	-

	30	40	10	55	72	109
DATA CAPTAIN, P(POS)						
people			8	13		
6.1.5						
rank.5		10			25	
salider.5	4	7	6	20	32	12
salifcrank.5	13	20		7	12	30
Capit.5	5				10	
man						12
man	5	9	6	7	11	
computer						18
computer						

	27	35	28	42	12	47
U.S.A. Government	11	5	12	13	-	12
Country	-	11	6	19	-	9
Government	12	19	6	10	12	26

DISCIPLINE	CONTEST	45	35	20	45	114	95
colligation	-	-	-	-	-	44	11
correl.	7	5	0	-	-	12	26
respect	5	0	0	24	-	16	-
discipline	10	20	12	0	39	34	-
loyalty	-	-	-	-	-	19	-
integrity	20	-	-	16	-	0	-

[illegible]

WIND	DEATH	JAILING	309	148	166	197	200	201
fighting	16	7	30	26	28	20		
get killed	10							
dangerous	pellegrino	-	8	-	13	10		
death	s	19	28	16	21	53	25	
destruction	desirection	4	31	-	-	11	-	
investigation	investigat	-	10	-	-	10	-	
war	guerrilla	60	67	65	130	180	122	
killings	killings	38	7	41	16	-	-	

BASE	NO	surface	surface tests	04	21	81	13	58	75
crazy				10	12	-	-	10	-
boiling				15	-	-	-	-	-
hard				8	-	13	-	-	-
success				21	42	-	20	-	-
arrogance			ended	-	-	-	11	-	-
that little				-	10	-	-	-	-
bad				7	17	-	16	-	-
never go			male	7	13	-	-	-	-
no			no	8	8	-	10	18	-

STRONG, PRIDE		23	48	52	39	61	108
strong	forte	-	-	15	12	15	30
price	price	-	9	12	-	-	-
powerful	potorio	12	32	-	17	33	40
strength	forte	4	-	-	-	13	-
tough	forte	5	7	13	10	-	-
brave	brave	-	-	12	-	-	-

CRAPT. ENLISTMENT	29	46	23	12	15	47
join	-	-	-	-	-	11
draft	15	35	17	-	-	20
voluntary	voluntary			22	18	-
enlistment	11	11	6	-	-	12

[illegible]

EDUCATION, TRAINING		15	3	29	18	51	23
education	education	10	-	8	18	16	8
experience	experience	5	-	10	-	-	6
exercises	exercises	-	-	-	-	13	-
training,ad	training,ad	17	3	15	-	29	16

Anglo Amer.	Mexican Americans	Puerto Ricans	Cubans
Percentions and Evaluations by:			

Main Components	Percentage of Total Score					
	East Coast	El Paso	Tempe	New York	San Juan	Miami
ARMY, MILITARY, DEFENSE	55	55	47	49	29	21
WORK, CAREER, MONEY	4	5	3	5	6	5
GOOD, ADVENTURE	1	2	4	4	4	7
SOLDIER, CAPTAIN, PEOPLE	2	3	1	4	5	8
U.S., GOVERNMENT	2	3	1	3	1	4
DISCIPLINE, ORDERS	2	3	1	3	8	7
WAR, DEATH, FIGHTING	12	11	14	14	22	15
BAD, NO	6	2	6	1	4	6
STRONG, PRIDE	2	3	4	3	4	8
DRAFT, ENLISTMENT	2	3	2	1	1	3
GUNS, ARMS, BOMBS	8	7	13	11	10	10
EDUCATION, TRAINING	2	0	2	1	4	2
MISCELLANEOUS	1	3	0	0	1	2

Total Scores	1440	1394	1372	1413	1386	1305
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MISCELLANEOUS						
	10	44	0	0	13	32
shirt						
green	9	14				
short hair		12				
necessary		8			10	
slip					10	
hair-cut		10				
lay						
lms					13	

THE ARMED FORCES/FUERZA ARMADAS

The salience of the theme ARMED FORCES was the highest for the Puerto Ricans in New York and lowest for the Cubans and Anglo Americans.

In the case of the Anglo Americans, the Mexican American groups, and the Puerto Rican group in New York, about half of the responses elicited to the stimulus ARMED FORCES refer to the four major service branches: the Army, the Navy, the Marines, and the Air Force. The level of attention given to specific services by the Puerto Rican group in San Juan and the Cuban group in Miami was only about half that observed with the Anglo and Mexican Americans. The two less acculturated groups focused their attention on certain characteristically military aspects which distinguish the ARMED FORCES from other organizations or professions. They interconnected ARMED FORCES more intensively with "war," "death," and "danger." While Anglo and Mexican Americans also mentioned "war," "killing," and "death," the overall weight given to these mosaic elements was noticeably less.

A similar contrast can be found in connection with such military values as "discipline," "order," and "obligation," which were again much more dominant for the Puerto Ricans in San Juan and the Cubans than for the Anglo and Mexican Americans. The same can be observed in the context of other military aspects, e.g., "soldier," "commander," or "uniform."

Military hardware (e.g., "Guns, Arms, Bombs") was of similar importance to all six sample groups in their images of ARMED FORCES. One minor difference was that the Anglos and the three more acculturated groups mentioned more specific weapons (e.g., "planes," "guns," "bombs"), while the Puerto Ricans in San Juan and the Cubans thought of "arms" in general.

The previously observed ambivalence of these groups is further reinforced in this context. The Anglo and Mexican Americans gave a preponderance of negative reactions, while the Puerto Ricans in New York and the Cubans in Miami were more positive than negative in their evaluations. These last two groups were also stronger in their emphasis on strength and power.

In general, there was again a fairly consistent difference between the Anglo, Mexican American, and New York Puerto Rican groups, who emphasized the main service branches, and the San Juan Puerto Rican and Cuban group, who emphasized military values, military activities, rules and ranks. The acculturated groups were relatively more critical and the less acculturated groups were more positive in their evaluations.

Main Components and Responses				
Self- test	Self- test Pass	Self- test Fail	Self- test Pass	Self- test Fail

Mr. Force	Mr. B.	Mr. C.	Mr. D.	Mr. E.	Mr. F.	Mr. G.	Mr. H.	Mr. I.	Mr. J.	Mr. K.	Mr. L.	Mr. M.	Mr. N.	Mr. O.	Mr. P.	Mr. Q.	Mr. R.	Mr. S.	Mr. T.	Mr. U.	Mr. V.	Mr. W.	Mr. X.	Mr. Y.	Mr. Z.	
101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127

company	common	-	-	-	12	15
marines	common	29	21	-	48	15
military	common	39	19	26	30	36
allotment	common	-	-	-	27	25
key	common	71	66	13	62	64
force	common	-	-	-	12	16
army	common	8	10	41	32	16
army	common	6	35	-	18	21
army	common	7	21	-	14	15
army	common	67	117	35	10	19
army	common	17	10	12	-	16
army	common	36	-	-	-	9
army	common	10	12	-	-	9
army	common	3	-	10	-	-
army	common	19	-	9	13	9

NAME, CAREER, AGENCY	age	income	81	76	70	65	61	57
future	10	1	15	16	16	40	1	
career	1	1	1	1	1	1	1	
hard. work	2	8	21	21	29	41	21	
employment	21	20	23	29	-	-	-	
way of life	-	-	-	10	-	13	-	
job	10	19	29	19	-	-	-	
work	22	17	45	30	28	16	-	

LOSS	REPAIRS	FIGURE	1886	1927	1896	1911	1927	2006
lost	lost	lost	4	24	4	24	4	24
damaged	damaged	damaged	5	15	5	15	5	15
death	death	death	34	31	46	20	44	42
get killed	get killed	get killed	12	12	21	21	21	21
destruction	destruction	destruction	17	17	17	17	17	17
bullet	bullet	bullet	73	94	146	119	134	130
war	war	war	20	6	74	29	18	18
hitting	hitting	hitting	73	94	146	119	134	130

SOLDIERS, Cavalry, Uniform	105	78	91	112	115	143
General's	15	13	7	18	6	-
General	13	3	7	-	13	14
Captain	-	-	-	10	-	-
Driver	-	-	-	-	-	-
Recruits	7	-	-	-	11	24
Sergeant	11	14	15	10	13	9
Corporal	27	26	21	31	48	54
Soldiers	10	16	24	27	17	42
Uniforms	12	16	24	27	17	42

[illegible]

Perceptions and Evaluations by:

Main Components	Percentage of Total Score				
	East Coast	El Paso	Tempe	New York	Miami

MILITARY, DEFENSE	25	28	11	24	14	15
WORK, CAREER, MONEY	6	6	13	12	7	8
WAR, DEATH, FIGHTING	15	15	29	14	19	17
SOLDIERS, CAPTAIN, UNIFORM	8	6	6	9	10	12
GOOD, ADVENTURE	2	3	4	5	9	6
GUNS, TANKS	12	11	13	8	7	8
TRAINING, EDUCATION	7	2	6	5	8	3
STRONG, PRIDE, POWER	3	6	4	7	5	8
DISCIPLINE, ORDERS	4	2	1	1	7	7
BAD, SUCKS, NO	9	3	3	6	6	11
MEN, PEOPLE, FRIEND	1	5	5	4	4	3
U.S., GOVERNMENT	1	3	1	3	3	2
DRAFT, SERVE	2	4	1	1	1	1
MISCELLANEOUS	5	5	2	1	1	0

Total Scores	1267	1253	1335	1284	1192	1238
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STATUS, SECT	24	49	9	13	10	16
serve	-	-	-	-	-	-
drafted	22	34	9	-	-	9
recruit	-	-	-	-	10	-
enlistment	-	15	-	-	-	9

MISCELLANEOUS	5A	65	27	10	13	0
W.B. & S.	18	13	-	-	-	-
short hair	14	13	-	-	-	-
football	-	-	12	-	-	-
fat	-	-	-	10	13	-
solution	10	-	-	-	-	-
comp- (18)	-	10	-	-	-	-
find	-	6	15	-	-	-
patron	11	-	-	-	-	-

[illegible]

Dr.	1955	1956	1957	1958	1959
arrests	-	5	19	-	8
arrests	-	-	-	-	31
arrests	4	4	10	-	6
arrests	-	-	-	-	12
arrests	4	4	13	7	-
arrests	56	56	63	54	54
arrests	59	48	42	35	30
arrests	59	46	16	7	-
arrests	18	17	-	-	10

TRAINING, EDUCATION

	march	june	september	december	total
exercising	-	17	-	12	29
exercise,s	10	-	33	5	58
learn,ing	-	-	20	6	26
experience	5	-	16	20	41
run, to	7	5	-	15	27
booleap	20	-	10	-	30
training	7	15	11	16	49
entertainmen,	20	15	11	16	62
education	-	6	12	17	35
west Point	31	-	-	-	31

STRONG, WIDE, POWER

powerful	8	9	11	18	30
pride	6	15	-	10	-
proud	4	13	-	-	-
rough	-	-	16	21	-
tough	22	32	11	37	-
honour	-	-	-	-	12
strength	-	-	-	7	41
strong	4	5	24	8	45

DISCIPLINE, ORDERS

obligation	-	-	-	36
order's	18	-	-	6
respect	-	10	-	25
discipline	21	19	8	18
strict	-	-	-	11
responsible	-	-	-	13
duty	6	-	-	10
order	-	-	-	5

BAD, SUCKS, NO

scared	-	16	-	-	-	-	-	-
fags	12	-	-	-	-	-	-	-
mean	10	-	-	8	-	-	-	-
never	13	-	-	-	-	-	-	-
stupid	14	-	8	-	-	-	-	-
no	11	-	-	18	13	30	-	-
no	11	-	-	-	-	-	10	-
dirty	20	-	4	-	-	-	-	-
bad	20	-	6	-	-	-	63	-
sucks	30	15	10	27	-	-	10	-
no good	-	8	-	18	-	-	9	-

MEN, PEOPLE, FRIEND

	15	14	13	12	11	10
men	-	-	-	-	-	-
women	-	-	-	-	-	-
people	-	-	-	-	-	-
brother	-	-	-	-	-	-
you	-	-	-	-	-	-
group	-	-	-	-	-	-
father	-	-	-	-	-	-
friends	-	-	-	-	-	-
unlabeled	-	-	-	-	-	-

U.S. GOVERNMENT

	U.S.	U.K.	FR	IT	SP
Quota share	-	7	8	31	-
Airline	11	7	-	-	-
Navigation	-	9	-	-	17

THE ARMY/EL EJERCITO

The Army is the oldest and probably most representative branch of the military services. The dominance scores indicate that it received the most subjective attention from the Mexican Americans in Tempe and the Puerto Ricans in New York.

As in the case of the general subjects of MILITARY SERVICE and MILITARY CAREER, the groups' images of the ARMY had close connections with the other services such as the Navy and the Marines. These connections were particularly strong for the New York based Puerto Ricans, the Mexican Americans in El Paso, and the Anglo Americans. Specific references to "Navy," "Marines," and "Air Force" were the strongest by the Puerto Ricans in New York. One reason for this interest in the ARMY and other services may be due to the tendency of the New York based Puerto Rican group and the Tempe based Mexican American group to view the Army as a source of "work," "job," "careers" and as part of their "future." Their references to ARMY as a source of "money," were also noticeably higher than most of the other groups'.

In contrast to this job and income oriented image, the Mexican Americans in Tempe, the Puerto Ricans in San Juan, and the Cubans in Miami viewed the ARMY in the context of such less attractive, more dangerous eventualities as "war" and "death." The traditional military, hierarchy based nature of the ARMY ("uniform," "soldiers," and various "ranks") had relatively more effect on the images of the Puerto Rican groups and the Cubans. The Puerto Ricans in San Juan and the Cubans stressed such traditional military values as "discipline," "order," and "obligation," trends which also emerged in the analysis of MILITARY SERVICE and MILITARY CAREER. The emphasis on "strength" and "power" by the Puerto Ricans in New York and the Cubans shows a positive correlation with these same considerations.

The Puerto Ricans and Cubans were more positive in their evaluations of ARMY, describing it as "good" and "great" and referring to such advantages as "adventure" and "travel." In the case of the Cuban group these positive elements were outweighed by negative evaluations: "bad," "no," "never." The Anglo Americans' negative reactions ("sucks," "dirty," "stupid") appear to dominate over a few positive references ("fun," "adventure").

In general, the Mexican Americans' reactions showed more similarity with the Anglo Americans', particularly in their emphasis on the various service branches and military hardware. In comparison, the Puerto Ricans and Cubans placed more emphasis on certain traditional aspects and human dimensions and gave more affect-laden evaluations of the ARMY.

THE NAVY/EL NAVY

Main Components and Responses			
Body Mass	Reaction Time	Perceptual Speed	Motor Speed
Fast	Fast	Fast	Fast
Slow	Slow	Slow	Slow

POWER PLANT, REFUSE		125	13	132	150	52
port	egjection	42	30	10	54	59
protection	service	23	-	10	13	10
air force	air force	10	9	24	13	-
armed forces	air force	17	16	12	19	-
air force	air force	17	16	9	19	24
defence	defence	17	8	8	11	12
defence	defence	33	-	14	26	19
defence	defence	-	-	-	-	21

PORT, SHIP, AIRLINE		432	300	326	277	289	260
aircraft	aircraft	12	7	5	5	276	100
boats, ships	boats, ships	17	23	80	21	47	39
planes, air	planes, air	12	30	21	47	25	39
aircraft	aircraft	15	14	-	-	9	-
aircraft	aircraft	170	164	145	149	-	96
carrier, 3	carrier, 3	9	15	-	-	-	-
submarine	submarine	30	28	30	-	24	14
ballistic	ballistic	21	16	30	-	-	-
helicopter	helicopter	-	-	10	-	5	11

WATER QUALITY	294	307	323	386	250	209
ocean, 1	31	61	55	16	11	24
bay	12	6				
sea	64	116	49	48	129	68
water	160	126	219	127	55	117
beach	-	-	-	-	10	-
play	-	-	-	-	-	-
marino	-	-	-	-	45	-
marina	-	-	-	-	-	-

CAREER, WORK, MONEY	47	62	93	99	64	68
career	24	12	10	26	17	21
career	-	11	7	-	-	14
work	5	6	15	25	26	12
work	9	25	36	21	-	12
job	5	8	17	27	21	9
money						

Officer	92	74	76	115	66	89
Admiral	7	-	12	-	-	6
Captain, 1st	21	35	26	27	13	-
Captain, 2	4	5	9	24	5	31
Surgeon	-	-	-	8	10	-
Soldiers	8	8	-	13	8	13
Company Sergeant-Major	4	-	-	25	10	-
Non-commissioned Officer	24	18	29	18	20	31

1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	2953	2954	2955	2956	2957	2958	2959	2960	2961	2962	2963	2964	2965	2966	2967	2968	2969	2970	2971	2972	2973	2974	2975	2976	2977	2978	2979	2980	2981	2982	2983	2984	2985	2986	2987	2988	2989	2990	2991	2992	2993	2994	2995	2996	2997	2998	2999	3000
guns	knives	clubs	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats	baseball bats																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		

No.	Components	Ratio				Ratio				Points	Rank
		Class	Group	Team	League	Class	Group	Team	League		
1	Discipline	94	81	6	46	82	132				
2	Responsibility	10	9	-	13	12					
3	Respect	7	9	6	-	14					
4	Stability	5	14	8	-	15					
5	Strength	10	12	-	10						
6	Teamwork	11	15	-	13						
7	Courage	6	22	-	-	22	24				
8	Discipline	-	-	-	-	-	-				

Perceptions and Evaluations by:		Percentage of Total Score	
Anglo Amer.	El Paso	Tempe	New York
Anglo Amer.	East Coast	San Juan	Miami
Anglo Amer.	Puerto Rico	Cubans	

ARMY, MILITARY, DEFENSE	9	12	4	15	11	4
BOAT, SHIP, AIRPLANE	29	25	24	22	21	21
WATER, OCEAN	20	22	24	15	18	17
CAREER, WORK, MONEY	3	5	7	8	5	5
SAILOR, CAPTAIN, UNIFORM	6	5	6	9	5	5
WAR, BOMBS, FIGHTING	5	8	7	11	16	12
STRONG, DISCIPLINE, RESPECT	4	6	0	4	11	11
GOOD, ADVENTURE, TRAVEL	4	7	4	5	9	7
PEOPLE, MEN, WOMEN	1	2	3	2	1	4
BLUE, WHITE	6	3	1	1	0	3
BAD, SUCKS, NEVER	9	2	12	4	3	6
TRAINING, EDUCATION	3	2	3	3	5	2
MISCELLANEOUS	1	1	2	6	1	3

Total Scores	1473	1374	1354	1246	1397	1251
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miscellaneous	46	22	85	10	43	11
San Diego	-	10	-	-	-	-
cruise	-	-	15	-	-	-
accompany	22	8	15	-	-	-
company	-	-	13	-	10	-
peers	-	-	-	-	-	-
exercises	-	-	-	-	-	-
ejercicios	-	-	-	-	23	-
towns	-	-	27	-	-	-
sent to	-	-	15	-	10	6
madar	-	-	-	-	-	-
Village People	20	-	-	-	10	-

840	5055	5056	5057	5058	5059	5060
curts	15	22	13	-	-	-
brag	11	11	-	-	-	-
fast	20	16	-	-	-	-
don't like	no me gusta	-	-	-	-	-
inhuman, cruel	inhumano, cruel	-	-	-	-	-
dumb	-	12	-	-	-	-
never	-	10	-	-	-	-
gay, s	9	22	10	-	-	-
drom, ing	1,2	5	25	-	-	-
sexist	5	8	25	-	-	-
homosexual	-	8	-	-	-	-
no	14	17	-	-	-	-
bad, evil	-	17	-	-	-	-
malto	-	11	16	-	-	-

TRAINING, EDUCATION	12	19	20	33	63	22
opportunity						
education	7	6	-	-	-	-
helpful						
study	4	7	-	11	10	-
training						
entirements	-	4	16	23	12	6
learn						
enemies	-	12	11	8	16	16

THE NAVY/EL NAVY

As the larger dominance scores indicate, the NAVY was richer in meaning and stronger in appeal to practically all samples than, for instance, the ARMY. The differences were particularly sizable in the case of the Anglo American group. There are several obvious reasons for these differences.

There are two major components in the NAVY's image which differentiate it, for instance, from the image of the ARMY. The first involves "ships," "boats," and other vehicles and equipment. The second involves the "ocean," "sea," and "water," i.e., the characteristic scenery and medium, which distinguishes the Navy from other service branches. The general preoccupation with these characteristics across the board probably explains the little attention given to military characteristics including references to the other service branches. This appears to be particularly pronounced with the Cubans in Miami and the Mexican Americans in Tempe.

The Hispanic Americans were generally more inclined than the Anglos to view the NAVY as an employment opportunity (a "job"). Again, the Puerto Ricans in New York and the Mexican Americans in Tempe showed this tendency more than the others. Also the "fighting" potential of the NAVY and its role in "war" were more salient in the eyes of the Puerto Ricans and the Cubans, while these aspects received the least attention from the Anglo Americans.

The human, organizational dimensions, the military hierarchy, which in the previous contexts attracted consistently more attention from the Hispanic American groups than from the Anglo Americans, did not dominate here. One explanation may be that in the Anglo American cultural context the NAVY is seen as a more hierarchically organized military institution with distinctive uniforms, while along the Puerto Rican and Cuban cultural experiences these military, organizational characteristics may become less pronounced. This conclusion appears to be supported by the observation that other characteristically militaristic references (e.g., "death," "fighting") were less salient as well.

A substantial part of the apparently negative reactions to NAVY dealt with homosexuality ("gays," "fags," "homosexual"), suggesting that to some of the groups---Anglo Americans, Cubans, and Mexican Americans from Tempe--- this is of some concern.

In general, the NAVY appears as an attractive job opportunity to the Puerto Ricans in New York and the Mexican Americans in Tempe. The Puerto Ricans in San Juan and the Cubans in Miami maintained their previously identified military perspectives; yet, in the context of the NAVY this was less pronounced than in the context of the ARMY.

No. of Components or Responses	Total		Male		Female		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent	No.	Per Cent
1	74	15.1	47	16.1	27	14.0	74	15.1
2	107	22.0	67	23.1	40	21.0	107	22.0
3	107	22.0	67	23.1	40	21.0	107	22.0
4	107	22.0	67	23.1	40	21.0	107	22.0
5	107	22.0	67	23.1	40	21.0	107	22.0
6	107	22.0	67	23.1	40	21.0	107	22.0
7	107	22.0	67	23.1	40	21.0	107	22.0
8	107	22.0	67	23.1	40	21.0	107	22.0
9	107	22.0	67	23.1	40	21.0	107	22.0
10	107	22.0	67	23.1	40	21.0	107	22.0
11	107	22.0	67	23.1	40	21.0	107	22.0
12	107	22.0	67	23.1	40	21.0	107	22.0
13	107	22.0	67	23.1	40	21.0	107	22.0
14	107	22.0	67	23.1	40	21.0	107	22.0
15	107	22.0	67	23.1	40	21.0	107	22.0
16	107	22.0	67	23.1	40	21.0	107	22.0
17	107	22.0	67	23.1	40	21.0	107	22.0
18	107	22.0	67	23.1	40	21.0	107	22.0
19	107	22.0	67	23.1	40	21.0	107	22.0
20	107	22.0	67	23.1	40	21.0	107	22.0
21	107	22.0	67	23.1	40	21.0	107	22.0
22	107	22.0	67	23.1	40	21.0	107	22.0
23	107	22.0	67	23.1	40	21.0	107	22.0
24	107	22.0	67	23.1	40	21.0	107	22.0
25	107	22.0	67	23.1	40	21.0	107	22.0
26	107	22.0	67	23.1	40	21.0	107	22.0
27	107	22.0	67	23.1	40	21.0	107	22.0
28	107	22.0	67	23.1	40	21.0	107	22.0
29	107	22.0	67	23.1	40	21.0	107	22.0
30	107	22.0	67	23.1	40	21.0	107	22.0
31	107	22.0	67	23.1	40	21.0	107	22.0
32	107	22.0	67	23.1	40	21.0	107	22.0
33	107	22.0	67	23.1	40	21.0	107	22.0
34	107	22.0	67	23.1	40	21.0	107	22.0
35	107	22.0	67	23.1	40	21.0	107	22.0
36	107	22.0	67	23.1	40	21.0	107	22.0
37	107	22.0	67	23.1	40	21.0	107	22.0
38	107	22.0	67	23.1	40	21.0	107	22.0
39	107	22.0	67	23.1	40	21.0	107	22.0
40	107	22.0	67	23.1	40	21.0	107	22.0
41	107	22.0	67	23.1	40	21.0	107	22.0
42	107	22.0	67	23.1	40	21.0	107	22.0
43	107	22.0	67	23.1	40	21.0	107	22.0
44	107	22.0	67	23.1	40	21.0	107	22.0
45	107	22.0	67	23.1				

[illegible]

Perceptions and Evaluations by:					Percentage of Total Score
Anglo Amer.	Hispanic Americans	Puerto Ricans	Cubans		
East Coast	El Paso	New York	San Juan	Miami	
Main Components					

Perceptions and Evaluations by:					Percentage of Total Score
Anglo Amer.	Hispanic Americans	Puerto Ricans	Cubans		
East Coast	El Paso	New York	San Juan	Miami	
Main Components					

U.S. COUNTRY	7	11	15	10	17	15
U.S.	-	11	-	-	17	15
Country	6	-	15	-	-	-
government	-	-	-	10	-	-

UNIFORMS, CATH. BLUE	57	33	44	16	26	61
uniforms	49	16	5	10	16	44
blue	10	-	5	-	-	12
white	-	-	-	-	10	5
green	8	15	14	-	-	-

MISCELLANEOUS	36	31	10	12	10	0
peace	-	-	-	10	-	-
jail	-	-	-	-	-	-
tired	-	11	-	-	-	-
english	-	-	-	-	10	-
short hair	10	14	-	-	-	-
crew-cut	23	6	-	-	-	-

STATUS, WATER, SEA	35	70	15	123	203	176
marine				19	57	
marine, 0						
boats, ship			-	-	108	43
ocean			-	-	11	15
beach, es			-	16	-	-
beach, es			-	-	-	14
sea			2	15	10	64
sea, 1			10	11	5	24
water			20	20	-	41
water					41	40

	35	70	15	123	203	176
boats, water, sea						
marine				19	57	
boats, ship						
ocean				18	108	43
beach, es				11		15
playa						14
sea						
mar	2	15	10	10	64	17
ship, s						
mar	10	11	5	24		36
water						
agua	20	20		41	40	63

THE MARINE CORPS/EL MARINE CORPS

As shown by the dominance scores, after the Anglo Americans the New York based Puerto Ricans viewed the MARINE CORPS with the most subjective interest, followed by the Cubans in Miami. This interest appears to have two main components:

First, there is a practical job and work orientation shared here by the Mexican American groups and the Cubans. Although this practical orientation is generally found to be characteristic of Anglo Americans, in the present context of the MARINE CORPS it was observable mainly with the Mexican Americans. The Anglo Americans represent an exception, probably because of the intensity of their negative attitudes. Although the Anglo Americans did give some positive evaluations of the MARINE CORPS, those tested were not interested in this service branch in terms of a "job" or "career" opportunity. As indicated, the opposite seems to apply to the Hispanic Americans, except for the Puerto Ricans in San Juan. The Puerto Rican group in New York showed a particularly strong disposition to view the MARINE CORPS as a "job," "work," or "career" opportunity. While this group had previously shown a similar orientation, this inclination on the part of the Cubans is new. Although the Cubans evaluated the other services as distinctly positive, they did not tend to view them as job or career options.

Secondly, the Cubans also strongly identified the MARINE CORPS with such military values as "discipline," "respect," "honor," etc. While the Cubans and the Puerto Ricans have shown a rather consistent tendency to take note of the military hierarchy (e.g., ranks, soldiers, officers), in the case of the MARINE CORPS they did not show this tendency with the same intensity.

Across the board the MARINE CORPS was described in such positive terms as "good," "best," "helpful," and particularly as "tough," "rough," "brave," and "proud." The Mexican Americans, especially those in El Paso, were strong in this recognition, as were the Anglo Americans to a considerable extent. The contrast here is rather marked compared to the Anglos' less than enthusiastic view of the other service branches. Yet, at the same time the Anglo Americans were very critical of the Marines, which is reflected by such derogatory labels as "sucks," "jarheads," "stupid," and "mean." The Mexican American groups again showed more similarity with the Anglos' criticisms than with the other Hispanic Americans. The sea-going nature of the MARINE CORPS was more recognized by the Puerto Rican groups and the Cubans.

In general, the outstanding qualities of the Marines were broadly recognized across the board. Parallel to this recognition, the Hispanic American groups viewed the MARINE CORPS as a job and career opportunity. This inclination was particularly strong among the New York based Puerto Ricans and the Cubans, and to a somewhat lesser extent the two Mexican American groups.

Summary

On the question of the Anglo and Hispanic Americans' image of military service in general and the images of the particular service branches there was considerable internal consistency in the results. Starting with the general trends of observation allows us to place the specific findings into proper perspective.

The most general questions involve naturally (1) the differences between the Anglo Americans and Hispanic Americans and (2) the much debated issue of how much psychocultural diversity there is within the Hispanic American population (i.e., among the Mexican Americans, Puerto Ricans, and Cubans tested at five geographic locations throughout the United States.)

As the mean coefficients in the following matrix show, there was a relatively close similarity between the Anglo Americans and the Mexican Americans and New York Puerto Ricans. The distance between these groups is generally .20 or below. The Puerto Ricans in San Juan and the Cubans in Miami showed substantially greater difference with the first cluster of groups, and an equally low level of similarity between each other. This general pattern of relationships fits with our previous research findings.

Coefficients of Psychocultural Distance Between Regional Samples	Anglo Amer.	Mexican Americans		Puerto Ricans		Cubans
	East Coast	El Paso	Tempe	New York	San Juan	Miami
Anglo Americans, East Coast.12	.17	.15	.43	.39
Mexican Americans, El Paso21	.15	.38	.43
Mexican Americans, Tempe21	.46	.39
Puerto Ricans, New York.38	.34
Puerto Ricans, San Juan.32

Table 13. Mean Distances Measured in the Domain of MILITARY SERVICE

In our recent comparative study of five Hispanic American and two Anglo American regional samples across ten major domains of life we found a close similarity between the Anglo and Mexican American groups, and a New York based Puerto Rican sample showed closer similarity with the Anglo and the Mexican American samples than with a Puerto Rican sample in San Juan or a Cuban sample in Miami. The high similarity between the Anglo and the Mexican American samples indicates that acculturation is the most important factor in reducing cultural differences. That psychocultural differences are substantive between Anglos and unacculturated Hispanic Americans was also shown in this study by the relatively low similarities measured between the Puerto Rican sample in San Juan and the Anglo American samples, and between the Miami based Cuban sample and the Anglo American samples. The Puerto Rican sample in New York, which showed more similarity with the Anglo

Americans (in New York and in Los Angeles) than with the Puerto Ricans in San Juan, offers a potentially clear illustration of the importance of this acculturation process. In light of these prior results, the present findings become more readily explicable. The agreement between these two studies relying on two independent sets of samples is similarly important since it provides the foundation necessary for broader generalizations.

On such broader images as the ARMED FORCES or MILITARY SERVICE, the analysis produced similar results indicating analogous trends. The consistency of these findings provides empirical support for dividing the samples into the following main subgroups: The Mexican Americans, showing strong similarities with the Anglo Americans, can be characterized as relatively accultured, while the Puerto Ricans in San Juan and the Cubans in Miami represent relatively unaccultured samples. The Puerto Ricans in New York, who show in most contexts more similarity with the Anglo and Mexican Americans, appear to be also relatively more accultured than the Puerto Ricans in San Juan and the Cubans in Miami, but there are several contexts which require individual consideration.

On the images of MILITARY SERVICE, MILITARY CAREER, and ARMED FORCES the relatively accultured Hispanic groups tended to think of specific service branches and to consider them in the context of job and work opportunities, that is, as a personal career. At the same time, the relatively less accultured Puerto Ricans in San Juan and the Cubans in Miami tended to emphasize traditional military values (e.g., discipline, order) and to consider interpersonal relations in a military environment (e.g., rank, soldier, officer). These less accultured groups also were inclined to regard military service as very distinct from civilian jobs. They made considerably more references to "war," "death," and other risks, and to "adventure" and "travel."

On the images of the various service branches THE ARMY, THE NAVY, and THE MARINE CORPS, some of the above distinctions did persist, and a few new ones were added. Again, the accultured groups paid more attention to the diverse services and generally also to military hardware ("guns," "tanks"). "War," "death," "adventure," "travels," and other more unusual characteristics received again more attention from the less accultured Hispanic Americans. They also emphasized "strength," "power," "pride," and "honor," together with such military values as "discipline" and "obligation."

These and other details indicate that the Anglo Americans and the Mexican Americans on one hand and the less accultured Puerto Ricans and Cubans on the other look at military service from different perspectives. With some simplification the first may be characterized as a practical, job and employment oriented frame of reference, while the second is more reminiscent of traditional military values, obligations, and prestige. It is an interesting question whether one of these two main orientations may be predisposed to favor a military career. To answer this question more conclusively will require naturally further analysis. At this point, however, it appears that a military service orientation may develop along either main alternative. The more specific results can shed some light in this respect.

The Cuban group's reactions to the MARINE CORPS suggest that a service branch with a strong traditional appeal to bravery, toughness, and discipline may hold a strong attraction for less acculturated Hispanic Americans with a traditional value orientation. The Puerto Ricans in New York represent in this respect a particularly interesting case; they showed across the board the strongest service orientation, particularly toward the MARINE CORPS. The appeal of military service is based on a combination of practical interest in jobs and pay as well as on certain prestige considerations anchored in such traditional values as respect and discipline, strength and pride.

The Mexican Americans, who did not pay much attention to these qualities in the context of the other service branches, strongly emphasized them in the context of the MARINE CORPS. The same applies to the Anglo Americans to a certain degree. This group is probably best informed about the differences that exist in the various branches of the Armed Services and their practical implications. From the angle of job opportunities, the Anglo American group appeared to be the least attracted to the Armed Services. However, in the context of the MARINE CORPS, even they stressed the military values of "discipline," and "respect" as well as "toughness" and "strength." While these responses suggest a strong positive reaction from a sizable part of the Anglo American sample, others were very critical and in strong opposition. This differential impact may not adversely affect recruitment since it may only promote the very selectivity which is considered highly desirable in the Marine Corps.

LEISURE TIME: SEX, ENTERTAINMENT

Previous comparisons of American population samples with Korean (1972), Arab (1978), Colombian (1982), and other overseas culture groups have revealed several important and characteristic differences between modern and traditional cultural environments, particularly in the domain of leisure and entertainment. In our present comparison of Hispanic American groups at different stages of acculturation, it is of considerable interest that the more acculturated Hispanics assume an intermediary position between the Anglo American perspective and the traditional Hispanic perspective.

Our previous research in the context of friendship has shown that our society tends to place sex in close relationship to entertainment and recreation. People in traditional cultures tend to view sex in the more narrow context of family and procreation. Also in contrast to the Anglo American focus on the sex act and sexual relations, all the more traditional tended to view sex primarily in the context of gender. Cultural differences in the deeply rooted subjective perceptions and representations of sex are particularly intriguing. Since we are dealing here with a universal human instinct, there is a natural inclination to assume that sex is viewed and approached similarly by all people.

The present comparison involves high school students at an age when the sex drive is considered to be particularly powerful and the process of socialization is as yet incomplete. This could lead to a situation where the physiological similarities supersede the differences produced by socialization. Since in the previous chapters we have already observed a consistent distinction between the more and less acculturated Hispanic Americans, it will be informative to see to what extent this distinction applies to this domain as well. Since the following data were obtained from students living in large cities, the observed differences are not accentuated by an added effect of an urban/rural dimension of comparison.

Main Components and Responses		Latin America				Europe			
		Latin America	Europe	Latin America	Europe	Latin America	Europe	Latin America	Europe
T.V. MOVIES, THEATRE		285	270	250	311	164	139		
movies		109	171	120	126	79	154		
cinemas	cinema	199	260	210	184	-	156		
T.V.		-	-	21	-	37	60		
theatre	theatre	-	15	14	24	8	47		
operas	opera	22	10	6	22	-	13		
plays	plays	24	6	-	13	-	-		
Broadway	Broadway	-	-	-	-	-	-		
concerts	concerts	27	24	30	85	-	10		
clubs	clubs	-	-	-	13	-	-		
clubs	clubs	22	-	-	10	-	-		
concerts	concerts	-	-	-	-	-	-		
clubs	clubs	-	-	-	18	-	-		

[illegible]

MUSIC, DANCE, COMEDY	193	165	225	249	102	275
music	87	57	34	91	59	100
radio	21	35	55	21	15	29
rock & roll	25	-	10	-	-	-
concert, s	4	15	13	-	-	16
sing, ing	8	-	-	27	-	-
dance, s, ing	34	41	53	107	28	87
disc, s	-	-	-	7	-	20

[illegible]

Perceptions and Evaluations by:						
	Anglo Amer.		Mexican Americans	Puerto Ricans	Cubans	
	East Coast	EI Paso	Tempe	New York	San Juan	Miami
Main Components	Percentage of Total Score					
T.V., MOVIES, THEATER	19	22	18	24	12	26
SPORTS, GAME, PLAY	10	13	18	19	41	12
MUSIC, DANCE, CONCERT	15	12	16	19	7	17
FUN, ENJOY, AMUSED	13	16	6	11	17	13
GOOD, RELAX, NECESSARY	3	0	1	1	11	5
FRIENDSHIP, LOVE, SEX	20	16	21	16	2	11
SCHOOL WORK, READING	3	4	2	5	3	5
PARTIES, GO OUT, DRINKING	10	10	7	4	1	5
MONEY, TRAVEL, CARS	5	5	7	2	5	3
MISCELLANEOUS	3	3	5	0	2	2

Total Scores	1322	1260	1413	1315	1417	1288
---------------------	------	------	------	------	------	------

MISCELLANEOUS		43	33	66	0	24	21
tonight		39	33	29	-	-	-
central		-	-	15	-	-	-
machines	magulinas	-	-	-	-	13	-
bad		-	-	-	-	12	-
something		-	-	10	-	-	-
four		-	-	12	-	-	-
ider		-	-	-	-	-	-
ones	ones	-	-	-	-	11	-

[illegible]

ENTERTAINMENT/ENTRETENIMIENTO

This popular theme is naturally rich in meaning for our student samples. Parallel to its general importance there were some interesting differences in what the various student groups consider to be entertainment. Since we are in the age of electronic media and mass communication it is not surprising that "T.V." and "movies" had high salience to all groups. The only exception is the San Juan Puerto Ricans; they placed about half as much emphasis on these forms of ENTERTAINMENT than the other students who live in the continental United States and probably have easier access to T.V. and movies.

In contrast, the Puerto Ricans in San Juan gave two to three times more attention to "sports" and "playing" than their continental peers. From the specific sports, "basketball" was most popular while American football attracted no attention. They did mention a variety of other sports.

"Music" and "dancing" were also very popular across the board, especially with the Puerto Ricans in New York.

While the Anglo Americans and accultured Hispanic Americans spoke more of "fun," the Puerto Ricans in San Juan emphasized "amusement" (diversion) and "joy" (alegria). The Puerto Ricans in San Juan described ENTERTAINMENT as "good," "necessary," and "healthy," reactions consistent with their emphasis on sports as by far the most popular form of ENTERTAINMENT.

While "friends" were a part of ENTERTAINMENT in the minds of all six groups, with regard to the role of sex there were wide differences. The Anglos and the Mexican Americans from Tempe saw a particularly strong connection between sex and ENTERTAINMENT. Beyond the explicit references to sex these male students spoke more specifically of the opposite sex ("girlfriend," "girl," "women"). The San Juan Puerto Ricans made no reference to sex at all, just as they did not refer to sex in the context of GIRLFRIEND either. The remaining two groups, the Cubans and the Puerto Ricans in New York, did place sex in the context of ENTERTAINMENT, but not as much as observed in the case of the Anglo American students. "Parties," "drinking," and "drugs" were clearly identifiable elements of the Anglo and Mexican American ideas of ENTERTAINMENT.

In general, the meaning of ENTERTAINMENT showed considerable variation. In contrast to the predominantly sports and play oriented interpretation by the San Juan students, ENTERTAINMENT means more T.V., movies, sex, parties, drinking, and drugs for the Mexican American and Anglo student groups. The Cubans and the New York Puerto Ricans assume a more intermediary position.

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso
U.S., NEW YORK	97	98	376	140	104	121		
Los Vegas				11	10			
California	24	30	140	32	22	26		
State's	6		20		9			
Texas	7		20	10	32	26		
Hawaii	43	44	112	10	54	49		
U.S.			4	15	24	33		
New York								
Miami								
Chicago								
Florida								
Disneyland								

U.S., NEW YORK	97	98	376	140	104	121
Los Vegas				11	10	
California	24	30	140	32	22	26
State's	6		20		9	
Texas	7		20	10	32	26
Hawaii	43	44	112	10	54	49
U.S.			4	15	24	33
New York						
Miami						
Chicago						
Florida						
Disneyland						

U.S., NEW YORK	97	98	376	140	104	121
Los Vegas				11	10	
California	24	30	140	32	22	26
State's	6		20		9	
Texas	7		20	10	32	26
Hawaii	43	44	112	10	54	49
U.S.			4	15	24	33
New York						
Miami						
Chicago						
Florida						
Disneyland						

U.S., NEW YORK	97	98	376	140	104	121
Los Vegas				11	10	
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Texas	7		20	10	32	26
Hawaii	43	44	112	10	54	49
U.S.			4	15	24	33
New York						
Miami						
Chicago						
Florida						
Disneyland						

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso
U.S., NEW YORK	97	98	376	140	104	121		
Los Vegas				11	10			
California	24	30	140	32	22	26		
State's	6		20		9			
Texas	7		20	10	32	26		
Hawaii	43	44	112	10	54	49		
U.S.			4	15	24	33		
New York								
Miami								
Chicago								
Florida								
Disneyland								

TRAVEL/VIAJAR

Perceptions and Evaluations by:	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso
U.S., NEW YORK	7	7	25	11	12	8		
WORLD, COUNTRIES, EUROPE	19	17	21	39	17	28		
PLACES, BEACH, SPACE	8	7	5	5	1	3		
CAR, BOAT, PLANE	25	27	20	22	19	20		
GOOD, FUN, ADVENTURE	17	12	4	8	21	12		
MONEY, EXPENSIVE	3	6	4	4	5	4		
EXPERIENCE, LEARN	5	4	2	2	12	7		
PEOPLE, FRIENDS, FAMILY	4	4	4	4	4	3		
VACATION, TRIPS, VISIT	8	12	11	5	6	10		
MISCELLANEOUS	4	3	4	0	4	6		
Total Scores	1318	1363	1521	1466	1544	1562		

MISCELLANEOUS	57	35	54	0	68	89
pretty						
live, to						
much						
time						
food						
marines						
always						
luggage						
agency						
work						

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	East Coast	Paso	East Coast	Paso
U.S., NEW YORK	97	98	376	140	104	121		
Los Vegas				11	10			
California	24	30	140	32	22	26		
State's	6		20		9			
Texas	7		20	10	32	26		
Hawaii	43	44	112	10	54	49		
U.S.			4	15	24	33		
New York								
Miami								
Chicago								
Florida								
Disneyland								

U.S., NEW YORK	97	98	376	140	104	121
Los Vegas				11	10	
California	24	30	140	32	22	26
State's	6		20		9	
Texas	7		20	10	32	26
Hawaii	43	44	112	10	54	49
U.S.			4	15	24	33
New York						
Miami						
Chicago						
Florida						
Disneyland						

U.S., NEW YORK	97	98	376	140	104	121
Los Vegas				11	10	
California	24	30	140	32	22	26
State's	6		20		9	
Texas	7		20	10	32	26
Hawaii	43	44	112	10	54	49
U.S.			4	15	24	33
New York						
Miami						
Chicago						
Florida						
Disneyland						

TRAVEL

The dominance scores suggest that TRAVEL has a higher subjective appeal or importance to the more traditional Hispanic Americans (the Puerto Ricans in San Juan and the Cubans in Miami), than to Anglo Americans and the more accultured groups. With regard to destinations Hawaii and California have the highest appeal, followed by New York in a much weaker third position. To the San Juan students the United States occupied first place. The Mexican Americans were particularly attracted to California and Hawaii. With regard to international travel, Europe and Mexico occupy the first two ranks. It comes as no surprise that the Puerto Ricans in New York put Puerto Rico in first place, far ahead of any other location.

The Anglo American and more accultured Hispanic American samples had travel scenery in mind: "beaches," "mountains," "camping." The means of transportation attracted a great deal of common interest, but there were variations in the priority given to various choices. The Tempe students thought mostly of "cars" and the San Juan students of "airplanes."

There were also some interesting differences with regard to motivation. Anglos scored the highest on "fun" and "excitement." The San Juan students spoke not only of "adventure" and "enjoyment" but also of gaining "knowledge" and "experience." Knowledge and experience were mentioned to a lesser extent by the Cubans and only at a modest level by all other groups.

With regard to the opportunity for TRAVEL, "vacation" was naturally the most important. It was particularly salient to the Cubans and to a lesser extent to the Mexican and Anglo American students.

In general, the subjective views of TRAVEL reflect differences readily explicable by each group's circumstances and frame of reference. The students on the island of Puerto Rico were particularly eager to see the world; they were also more interested in adventure. The Anglo Americans and the more accultured Mexican Americans viewed TRAVEL more as a source of "fun" or "entertainment" and were particularly attracted to places like Hawaii and California.

Main Components and Responses	Major Impact		Relative Importance		Participations	
	Less	More	Less	More	Less	More
1. <u>Attitudes</u>						
2. <u>Beliefs</u>						
3. <u>Values</u>						
4. <u>Norms</u>						
5. <u>Perceptions</u>						
6. <u>Emotions</u>						
7. <u>Behaviors</u>						
8. <u>Attitudes</u>						
9. <u>Beliefs</u>						
10. <u>Values</u>						
11. <u>Norms</u>						
12. <u>Perceptions</u>						
13. <u>Emotions</u>						
14. <u>Behaviors</u>						

Main Components and Responses	Major Impact		Relative Importance		Participations	
	Less	More	Less	More	Less	More
1. <u>Attitudes</u>						
2. <u>Beliefs</u>						
3. <u>Values</u>						
4. <u>Norms</u>						
5. <u>Perceptions</u>						
6. <u>Emotions</u>						
7. <u>Behaviors</u>						
8. <u>Attitudes</u>						
9. <u>Beliefs</u>						
10. <u>Values</u>						
11. <u>Norms</u>						
12. <u>Perceptions</u>						
13. <u>Emotions</u>						
14. <u>Behaviors</u>						

[illegible][illegible]

PRIZES, GIRLS, PEOPLE	220	191	289	189	80	243
friendship awarded	-	19	17	15	10	11
bequeathed	-	-	-	-	-	-
girlfriend	6	-	6	13	26	26
girlfriend	33	49	42	38	-	27
girl's	66	55	116	52	-	47
sister	-	6	-	11	-	-
society	-	-	-	-	14	14
woman	-	-	-	-	-	-
companion's	-	-	10	-	23	9
lover's	15	17	21	17	-	20
boy's	-	-	-	-	-	-
boy's fiancée	18	65	77	43	21	74
missionary	78	65	77	43	21	74

family	parents	family	53	62	57	62	74	175
family			53	54	36	47	37	28
parents			8	10	-	-	-	29
mother			-	8	-	-	6	21
father			-	-	-	-	8	10
brother			-	-	-	-	10	10
sister			-	-	-	-	12	17
sons			-	-	3	-	15	-
daughters			-	-	-	-	11	-

	52	104	172	93	190	129
GOOD LOVE FEELING	6	7	-	-	14	12
good	desire	-	-	-	10	8
desire	able	-	-	-	10	6
love	car	38	86	111	97	77
feel	ing	-	-	9	6	45
need	nessary	-	-	-	-	11
need	-	11	-	-	-	-
compar	-	-	-	-	12	9
compar	-	-	-	-	11	11
trust	-	-	-	-	11	11

Perceptions and Evaluations by:	Anglo Amer.	Mexican Americans	Puerto Ricans	Cubans
	East Coast	El Paso	New Tempe	San Juan
Percentage of Total Score				

Perceptions and Evaluations by:	Anglo Amer.	Mexican Americans	Puerto Ricans	Cubans
	East Coast	El Paso	New Tempe	San Juan
Percentage of Total Score				

HAPPINESS, FUN, ENJOY	20	22	13	25	40	16
SUCCESS, MONEY, WINNING	6	6	3	4	7	6
FRIENDS, GIRLS, PEOPLE	18	15	19	13	7	18
FAMILY, PARENTS	4	5	4	4	13	13
GOOD, LOVE, FEELING	5	8	8	7	15	9
WORK, SPORTS, PLAYING	7	10	15	13	4	6
SEX, KISSING	23	12	20	11	0	11
MUSIC, PARTIES, TRAVEL	16	15	17	19	10	15
LIFE, PEACE, GOD	2	5	1	2	7	6
MISCELLANEOUS	0	2	0	1	4	1

Total Scores	1276	1285	1521	1403	1227	1388
--------------	------	------	------	------	------	------

4. In Components and Responses	Cognitive Skills		Psychomotor Skills		Affective Skills	
	Test Model	Field Model	Test Model	Field Model	Test Model	Field Model

4. In Components		5. In Responses		6. In Components		7. In Responses	
Category	Sub-category	Category	Sub-category	Category	Sub-category	Category	Sub-category
1	2	3	4	5	6	7	8

[illegible]

SEX	MISSING	797	152	307	159	0	155
sex		258	140	283	151	-	139
intercourse		-	-	12	-	-	-
kiss.ing		-	12	8	-	-	-
69		-	-	12	-	-	-
fucking		-	-	-	-	-	16
sex		12	-	-	-	-	-

MUSIC, PARTIES, TRAVEL	199	198	251	261	172	207
jobs	13	19	11	30	16	16
chises	12	20	11	-	13	12
entertainment	15	10	11	-	12	12
music	25	15	11	55	11	22
dance	4	10	49	-	18	18
rock & roll	6	14	-	-	-	-
T.V.	13	20	-	-	6	6
fiestas	31	27	23	12	40	25
parties	5	6	12	-	13	13
drugs	28	-	-	19	-	9
hang, ing out	-	-	18	-	-	-
eating out	-	6	27	-	9	-
go, ing out	8	16	9	-	28	9
dating	-	-	10	-	-	-
vajaz	12	30	-	6	14	16
travelling	-	8	36	-	-	-
vacation	17	-	6	10	-	7
car	18	17	49	21	28	8
employment	-	-	-	-	28	6
direction	-	-	-	-	-	-

	21	66	15	29	06	79
LIFE, PEACE, GOD	-	22	8	17	23	35
live	-	-	-	-	-	-
live to	-	-	-	-	10	23
freedom	-	11	-	-	-	-
health	-	-	-	-	16	7
salud	-	12	-	-	14	14
peace	-	32	-	12	14	14
par	-	-	-	-	-	-
tranquillity	-	17	-	-	15	-
tranquillidad	-	10	9	-	-	-
God	-	-	-	-	-	-
Dios	-	-	-	-	-	-

MISCELLANEOUS	0	22	0	11	54	19
Sadness				11	27	
Christmas		22			18	
to take to					13	
to wear					14	

JOY, PLEASURE/ALEGRIA

PLEASURE was conceived by all groups as an important source of "happiness" and "fun;" these connotations were particularly strong in the case of the Puerto Rican student group from San Juan. The idea of "fun" was the strongest for the Puerto Ricans in New York, followed by the Mexican American groups and the Anglo students.

"Money" was viewed as a source of pleasure by all six student samples to a moderate degree, most emphatically by the Cubans and least by the San Juan Puerto Ricans. In identifying "friends," "girlfriends," and "girls" as sources of PLEASURE, the Tempe based Mexican Americans are the strongest, followed by the Cuban and Anglo students. The Puerto Ricans in San Juan thought of "friends" and "companions" but made no references to "girls."

JOY, PLEASURE brought thoughts of "family" ("parents," "mother," "father", more strongly to the Cubans than to any other group. In general, "love" and other good "feelings" received more attention from the traditional Hispanic American groups, the San Juan Puerto Ricans and the Cubans, while they received the least attention from the Anglo Americans.

"Work," "school," and a broad variety of sports were other important sources of PLEASURE to the Mexican American students and to the Puerto Ricans in New York. "Playing" was mentioned by all Hispanic American groups. The Tempe based Mexican American students made the most references to particular sports.

"Sex" emerged as the most important source of PLEASURE to Anglo Americans and to the Mexican Americans in Tempe. The other groups also made many references to sex, except for the Puerto Ricans in San Juan, who did not mention it at all.

Different types of entertainment received varying degrees of attention. "Movies" were most popular with the more acculturated Hispanic American groups. All students mentioned "music," especially the New York based Puerto Ricans. "Parties" and "fiestas" were also broadly recognized sources of pleasure. The Tempe students mentioned "cars" and "cruising."

In general, PLEASURE meant mainly "happiness" to the San Juan students, who also stressed "love" and sentiment the most, but made no explicit references to sex. "Sex" was the most mentioned source of PLEASURE for the Anglo American students and the more acculturated Hispanic American groups. The Mexican American groups also emphasized "sports," "music," and "playing" as sources of pleasure.

TOGETHERNESS/CONVIVENCIA

Main Components and Responses	Anglo Amer.		Mexican Amer.		Cuban	
	East	West	East	West	East	West

FAMILY, MARRIAGE	233	240	262	276	290	248
family	12	10	18	21	10	37
marriage	15	12	32	28	-	28
father	8	11	14	12	-	16
mother	44	27	31	12	22	-
couple	-	7	12	-	-	-
relation	-	16	12	-	28	-
relatives	-	16	12	-	-	21
husband	-	16	12	-	-	25
wife	9	-	17	13	-	-
children	-	-	-	-	16	15
sons	-	-	-	-	12	7
daughters	-	-	-	-	12	7
brother	-	-	-	-	9	6
sister	-	-	-	-	23	-
home	7	-	-	-	9	28
house	-	-	-	-	-	10
living	-	-	-	-	-	-

LOVE, SURVIVE, SEX	407	359	418	316	395	259
love	15	20	20	23	16	28
survive	8	20	10	7	31	6
sex	7	28	19	10	19	10
trust	-	-	-	-	16	12
respect	-	-	-	-	-	-
responsibility	-	-	-	-	-	-
pride	-	-	-	-	-	-
understand	-	-	-	-	-	-
woman	19	6	11	-	-	-
affection	10	8	-	-	-	-
comfort	14	15	27	14	48	11
love	21	25	9	15	-	11
living	18	46	38	26	-	12
sex	116	33	69	43	-	12
feeling	-	-	-	-	-	-

FRIENDS, COMPANIONS	279	297	341	305	118	239
friend	76	83	105	73	-	25
relationship	-	-	-	-	-	-
friendship	94	123	171	177	36	141
friend	-	-	-	-	-	-
friendship	35	64	46	17	44	28
companion	12	20	-	-	-	38

HAPPINESS, FUN, GOOD	190	132	130	166	71	136
happy	10	10	9	-	-	-
happiness	47	73	69	43	20	41
fun	9	-	-	-	-	-
amusement	5	17	-	9	8	6
joy	50	14	25	37	-	27
good	26	-	-	-	16	27
nice	8	-	-	-	-	-
important	-	-	-	-	-	-
necessary	-	-	-	-	-	-
pleasant	9	7	17	18	-	15
enjoy	-	-	-	-	-	-
enjoyment	-	-	-	-	-	-
enjoying	-	-	-	-	-	-

Perceptions and Evaluations by:	Anglo Amer.		Mexican Amer.		Puerto Ricans		Cubans	
	East Coast		El Paso		New York		San Juan	
	East	Coast	El	Paso	Tempe	York	Juan	Miami

Main Components	17	20	26	27	21	29
FAMILY, MARRIAGE	30	27	30	22	25	22
LOVE, SHARING, SEX	18	22	24	22	10	22
FRIENDS, COMPANIONS	13	10	9	12	6	13
HAPPINESS, FUN, GOOD	9	11	2	5	10	3
CLOSENESS, UNITY	9	10	7	11	15	9
PEOPLE, SOCIETY, WORK	1	0	0	1	11	1
LIVE, SURVIVE, EXIST	2	0	2	1	2	2
MISCELLANEOUS	-	-	-	-	-	-
Total Scores	1337	1347	1413	1413	1185	1201

Main Components and Responses	Anglo Amer.		Mexican Amer.		Cuban	
	East	West	East	West	East	West

CLOSENESS, UNITY	112	148	33	66	118	42
unity	14	13	-	-	-	-
togetherness	15	-	-	-	-	-
clowniness	43	62	21	32	-	21
together	9	12	12	17	-	-
union	-	-	-	-	-	-
united	-	-	-	-	-	-
live together	25	34	-	-	17	21
convince	-	-	-	-	-	-

PEOPLE, SOCIETY, WORK	122	136	101	151	176	104
people	16	34	9	47	22	-
boy	9	-	13	-	-	-
women	-	-	-	-	-	-
girl	26	19	22	22	-	36
persons	-	-	-	-	-	-
neighborhood	-	-	-	-	-	-
humanity	-	-	-	-	-	-
community	16	12	-	15	10	-
country	5	12	-	8	23	8
nation	14	15	-	10	-	-
church	-	-	-	-	-	-
God	-	-	-	-	-	-
school	15	17	8	20	4	18
work	5	-	14	-	11	24

LIVE, SURVIVE, EXIST	31	5	0	17	134	14
live	-	-	-	-	-	-
to	-	-	-	-	-	-
live	-	-	-	-	-	-
fight	-	-	-	-	-	-
exist	-	-	-	-	-	-
survive	-	-	-	-	-	-
race	-	-	-	-	-	-
conflicts	-	-	-	-	-	-
war	-	-	-	-	-	-

MISCELLANEOUS	28	4	27	15	21	21
food	-	-	-	-	-	-
car	-	-	-	-	-	-
flag	10	-	-	-	-	-
passive	-	-	-	-	-	-
drinking	10	-	-	-	-	-
maturity	-	-	-	-	-	-
madness	5	-	-	-	10	-

TOGETHERNESS/CONVIVENCIA

The dominance scores indicate that the idea of TOGETHERNESS was more popular and meaningful to the Anglo American students and to the more accultured Hispanic Americans than to the Puerto Ricans in San Juan or the Cubans in Miami. In our previous comparative studies of traditional cultural groups such as Colombians (1982) and Latin American immigrants (1978), UNION and UNITY were found to be more popular Hispanic themes involving a fusion or integration of people into larger social units such as the family or community without stressing the separateness of individuals.

Some analogous trends were observable here in the context of TOGETHERNESS as well. All the Hispanic American student samples stressed TOGETHERNESS of the "family" and various family members ("father," "mother," "brothers," "sisters"). The affective nature of the relationship was also very important to all groups but in different ways. The Anglo American students placed the most emphasis on "sex," probably a contributing factor to many of their references to "love" as well. The more traditional Hispanic groups again emphasized diverse social values, particularly "sharing," and also "help," "trust," "respect," and "understanding," all values involving interdependence and positive interpersonal rapport. "Friends," "friendship," "companionship" were again important considerations for all groups. The Anglo students and the accultured Hispanic American groups spoke more of "girlfriends" and "boyfriends" which goes along with the stronger sexual connotation, while the Puerto Ricans in San Juan stressed "companionship," a theme which has practically no sexual meaning to them.

To Anglo Americans TOGETHERNESS was considered a source of "fun" and "happiness," and the more accultured Hispanic Americans shared this perspective to a large extent. This trend is in agreement with the usual Anglo American concern with need satisfaction, which probably also explains some of their emphasis on "sex" as well.

There was an interesting difference between the Anglo American and the more traditional Hispanic American groups, particularly the students in San Juan. It appears that in thinking of TOGETHERNESS the Anglo Americans clearly had individuals in mind ("people," "boy," "boyfriend," "girlfriend," "friends," etc.) and this tendency was shared apparently by the more accultured Hispanic American groups as well. As a partial contrast, the Puerto Ricans in San Juan thought more in terms of social units, not only "family" but also "community," "society," "country," and "humanity." They also spoke more intensively of "union." The San Juan student group also showed a strong mental connection between TOGETHERNESS and "life" and "existence." This is predicated on the basis of the root of the Hispanic theme CONVIVENCIA, which is related to living (vivir).

In general, TOGETHERNESS conjured the idea of two or more individuals coming together for various reasons and for the sake of "happiness" and "fun." The Puerto Ricans had in mind larger and more permanent social groups with an emphasis on interdependence and sharing.

SEX/SEXO

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	New York	San Juan	San Juan	San Juan

INTERCOURSE, BED

last 281 118 203 139 30 78

mate 10 15 8 - - - - -

backseat 7 12 - - - - -

crisis 12 5 17 - - - - -

smiling 10 - - - - -

smiling 10 - - - - -

oral sex 15 - 15 - - - - -

orgasm 18 - 18 15 - - - - -

fuck 15 - 8 9 - - - - -

org 5 - 16 - - - - -

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Perceptions and Evaluations by:

Main Components	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	New York	San Juan	San Juan	San Juan

Percentage of Total Score

INTERCOURSE, BED

FUN, ENJOY, PLEASURE

GOOD, HEALTHY, NEEDED

CHILDREN, FAMILY, BABIES

WOMAN, FEMALE

MAN, MALE

LOVE, FEELINGS, PASSION

MARRIAGE

BAD, DISEASE

MISCELLANEOUS

Total Scores

1459 1446 1294 1487 1443 1395

MISCELLANEOUS

homosexual difference, t

difference, t

drugs

Rock & Roll

playboy

people

persons

money

wife

big

young

dog

night

personas

dinero

vida

jóvenes

perro

14 53 31 77 41

5 - - - - -

7 - 9 - 12 - -

11 9 13 11 8 -

11 11 - 14 - 10 -

7 - - 14 - -

45 47 53 31 77 41

5 - - - - -

7 - 9 - 12 - -

11 9 13 11 8 -

11 11 - 14 - 10 -

7 - - 14 - -

Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	New York	San Juan	San Juan	San Juan

INTERCOURSE, BED

last 281 118 203 139 30 78

mate 10 15 8 - - - - -

backseat 7 12 - - - - -

crisis 12 5 17 - - - - -

smiling 10 - - - - -

smiling 10 - - - - -

oral sex 15 - 15 - - - - -

orgasm 18 - 18 15 - - - - -

fuck 15 - 8 9 - - - - -

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Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	New York	San Juan	San Juan	San Juan

INTERCOURSE, BED

last 281 118 203 139 30 78

mate 10 15 8 - - - - -

backseat 7 12 - - - - -

crisis 12 5 17 - - - - -

smiling 10 - - - - -

smiling 10 - - - - -

oral sex 15 - 15 - - - - -

orgasm 18 - 18 15 - - - - -

fuck 15 - 8 9 - - - - -

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Main Components and Responses	Anglo Amer.		Mexican Americans		Puerto Ricans		Cubans	
	East Coast	Paso	East Coast	Paso	New York	San Juan	San Juan	San Juan

Percentage of Total Score

INTERCOURSE, BED

FUN, ENJOY, PLEASURE

GOOD, HEALTHY, NEEDED

CHILDREN, FAMILY, BABIES

WOMAN, FEMALE

MAN, MALE

LOVE, FEELINGS, PASSION

MARRIAGE

BAD, DISEASE

MISCELLANEOUS

Total Scores

1459 1446 1294 1487 1443 1395

MISCELLANEOUS

homosexual difference, t

difference, t

drugs

Rock & Roll

playboy

people

persons

money

wife

SEX/SEXO

There was relatively little difference on the subjective importance of SEX to the various groups. References to details and specifics of intercourse came mostly from the Anglo American students, followed by the Mexican Americans in Tempe. The San Juan Puerto Ricans and the Cubans made relatively few explicit references.

"Fun" and "pleasure" were also salient elements of SEX for the Anglo and Mexican American students, but not for the Puerto Ricans in San Juan. At the same time, the traditional Hispanic American student groups, the San Juan Puerto Ricans and the Cubans, were by far the strongest in their characterization of SEX as "good," "natural," and "healthy".

The Mexican American students (followed by the Anglo Americans) made the most references to "children," "babies," "family," and "parents." The idea of the female partner was equally salient for all samples. The Anglo and the more accultured Hispanic groups spoke more of "girls," while the Puerto Ricans in San Juan and the Cuban students thought more in terms of "women." Also, while the term "masculine" was more dominant with the San Juan group, "male"/"macho" was popular with the more accultured groups.

"Love" was the single most dominant association with SEX for all six groups, particularly for the Puerto Ricans and the Cubans. What these groups seem to be emphasizing through references to "love" and other socially relevant value concepts (e.g., "understanding," "friendship," "responsibility," "tenderness") is the importance of the personal ties associated with SEX. "Marriage" and "wife" received generally low levels of attention, probably because the respondents are high school students. There was a generally shared but low level of concern with "disease," "Herpes," and "V.D."

A comparison of the male/female ratio can be used to examine whether SEX stands more for gender than for intercourse. Since the respondents were all males, references to both sexes are indicative of having gender in mind, while references to girls, females, women suggest a narrower focus on the sexual relationship with the opposite sex. The Anglo and more accultured Hispanic American groups' heavy focus on "girls" and "females" suggests a sexual relationship-based interpretation, while the Puerto Ricans' and Cubans' heavier references to both sexes reveal a stronger tendency to use SEX to denote gender as well.

In general, the more accultured Hispanic American samples shared the Anglo Americans' strong and explicit interest in this subject. The more traditional Puerto Ricans in San Juan and the Cubans in Miami showed less explicit interest in SEX, although they characterized it as "good" and "natural."

Main Components and Responses			
Topic Area	Section	Response	Score
Test	11	100%	100%
Result	Pass	100%	100%

Main Components and Responses			
Topic Area	Section	Response	Score
Test	11	100%	100%
Result	Pass	100%	100%

	122	249	140	187	256	119
oil on companion	122	249	140	187	256	119
best friend	-	-	-	-	-	-
friend, 1	39	117	66	67	-	54
companion, 3	22	46	15	65	83	27
companion, ship	-	-	-	-	-	-
companion, ship	25	39	28	24	72	15
relationship, unlisted	-	-	-	-	-	-
relationship, ship	16	21	-	17	-	-
partner	-	-	11	-	-	-
boyfriend	-	11	15	-	-	23

[illegible]

DATE	AMOUNT	DATE	AMOUNT	DATE	AMOUNT	DATE	AMOUNT
1956	100	1956	100	1956	100	1956	100
1957	100	1957	100	1957	100	1957	100
1958	100	1958	100	1958	100	1958	100
1959	100	1959	100	1959	100	1959	100
1960	100	1960	100	1960	100	1960	100
1961	100	1961	100	1961	100	1961	100
1962	100	1962	100	1962	100	1962	100
1963	100	1963	100	1963	100	1963	100
1964	100	1964	100	1964	100	1964	100
1965	100	1965	100	1965	100	1965	100
1966	100	1966	100	1966	100	1966	100
1967	100	1967	100	1967	100	1967	100
1968	100	1968	100	1968	100	1968	100
1969	100	1969	100	1969	100	1969	100
1970	100	1970	100	1970	100	1970	100
1971	100	1971	100	1971	100	1971	100
1972	100	1972	100	1972	100	1972	100
1973	100	1973	100	1973	100	1973	100
1974	100	1974	100	1974	100	1974	100
1975	100	1975	100	1975	100	1975	100
1976	100	1976	100	1976	100	1976	100
1977	100	1977	100	1977	100	1977	100
1978	100	1978	100	1978	100	1978	100
1979	100	1979	100	1979	100	1979	100
1980	100	1980	100	1980	100	1980	100
1981	100	1981	100	1981	100	1981	100
1982	100	1982	100	1982	100	1982	100
1983	100	1983	100	1983	100	1983	100
1984	100	1984	100	1984	100	1984	100
1985	100	1985	100	1985	100	1985	100
1986	100	1986	100	1986	100	1986	100
1987	100	1987	100	1987	100	1987	100
1988	100	1988	100	1988	100	1988	100
1989	100	1989	100	1989	100	1989	100
1990	100	1990	100	1990	100	1990	100
1991	100	1991	100	1991	100	1991	100
1992	100	1992	100	1992	100	1992	100
1993	100	1993	100	1993	100	1993	100
1994	100	1994	100	1994	100	1994	100
1995	100	1995	100	1995	100	1995	100
1996	100	1996	100	1996	100	1996	100
1997	100	1997	100	1997	100	1997	100
1998	100	1998	100	1998	100	1998	100
1999	100	1999	100	1999	100	1999	100
2000	100	2000	100	2000	100	2000	100
2001	100	2001	100	2001	100	2001	100
2002	100	2002	100	2002	100	2002	100
2003	100	2003	100	2003	100	2003	100
2004	100	2004	100	2004	100	2004	100

TRUSTY - SINCERE	11	69	77	108	196	114
loyalty	-	5	13	10	27	20
honesty	-	-	20	18	27	32
sincere	-	6	-	-	38	19
respect	5	18	17	40	19	24
trustful	5	40	27	40	117	39

[illegible]

Will. Smart	170	100	100	64	25	77
Smart	17	17	-	17	-	-
intelligence	6	-	6	-	6	12
humility	-	-	-	-	-	10
personality	21	0	-	-	-	-
nic	47	54	61	61	-	27
creativity	10	5	13	-	9	-
Smart	15	7	11	11	-	30
Smart	12	16	9	-	-	-

Perceptions and Evaluations by:					Percentage of Total Score	
	Anglo Amer.	Mexican Americans	Puerto Ricans	Cubans		
Main Components	East Coast	El Paso	New York	San Juan		
						Miami

Perceptions and Evaluations by:					Percentage of Total Score	
	Anglo Amer.	Mexican Americans	Puerto Ricans	Cubans		
Main Components	East Coast	El Paso	New York	San Juan		
						Miami

FRIEND, COMPANION	10	18	10	14	19
CLOSE, CARING	20	25	20	18	12
WOMAN, HUSBAND	13	6	9	4	2
DATE, SINCERE	1	5	5	8	14
TRUST, SEXY, BEAUTIFUL	8	10	10	9	8
PRETTY, SEXY, BEAUTIFUL	1	10	10	9	8
WICE, SMART	10	7	7	5	2
GIRL, WOMAN, PERSON	4	4	15	16	11
GOOD, NEED	2	3	4	2	7
FAMILY, MARRIAGE	3	3	3	9	13
SEX, KISSING	20	10	10	11	0
HELP, UNDERSTANDING	3	7	4	6	10
MISCELLANEOUS	6	2	4	0	4
	6	7	4	0	7

Total Scores	1175	1402	1520	1329	1372	1241
---------------------	-------------	-------------	-------------	-------------	-------------	-------------

MISCELLANEOUS	69	75	67	0	51	85
could be						
future		3				11
preference						11
prefer		7				15
no						12
money		18	11	5		
more						11
money		16				12
rich		11				11
my						12
always				16		9
poke					19	9
much						11
mine		11				11
ease						11
pain			10			15
bad						11
slow						12
slow		11				13

[illegible]

Major Components and Responses		Single Motor Response	Multiple Responses	Complex Responses
Level	Task	1	2	3
1	2	3	4	5
6	7	8	9	10
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25
26	27	28	29	30
31	32	33	34	35
36	37	38	39	40
41	42	43	44	45
46	47	48	49	50
51	52	53	54	55
56	57	58	59	60
61	62	63	64	65
66	67	68	69	70
71	72	73	74	75
76	77	78	79	80
81	82	83	84	85
86	87	88	89	90
91	92	93	94	95
96	97	98	99	100

[illegible]

GOOD, NEED	25	40	57	75	94	109
necessity,ary needed	-	6	-	-	-	12
need	11	14	11	15	-	7
good	12	28	37	10	82	81
great	-	-	9	-	-	12

FAMILY, MARRIAGE	36	42	41	113	183	115
family	6	5	10	22	13	3
father	1	1	1	1	1	1
mother	1	1	1	1	1	1
children	5	18	1	26	21	31
parents	5	-	10	-	-	-
grandmother	5	-	10	-	10	-
marriage	24	27	8	16	12	12
bride, fiance	20	-	11	105	20	-
sister	1	-	20	17	20	-
hermana	1	-	11	105	20	-

SE, kissing	23	135	154	151	4	163
lower		13	23	18		17
SE	zero	187	101	104	122	4
kissing		23	21	28	11	

HELP, UNDERSTANDING	32	98	59	76	136	53
adviser						
consequence	17	41	19	-	-	17
telling						
sympathetic					12	-
share, ing	12	12	10	24	62	10
help, ful	-	15	10	7	13	31
sympathy						
understanding	-	30	20	45	12	12
compassion						

GIRLFRIEND/AMIGA

The emphasis on "friendship" and "companionship" was strongest from the Puerto Rican students in San Juan; the Mexican American students in El Paso were in close agreement in this respect. "Love" and affective ties were very important to all the groups but relatively the least to the San Juan Puerto Ricans. To this more traditional, less accultured group GIRLFRIEND means more friend and companion than a relationship characterized by love.

While the Anglo American students scored high on "fun" and "dating," the students in San Juan mentioned "joy" and "going out" with a much lower salience. In contrast, they were interested in "trust," "sincerity," "honesty," and other ideas and virtues hardly mentioned by the Anglo American students.

The GIRLFRIEND's "appearance" received somewhat more uniform attention, but still relatively the least from the San Juan group. The same is true with "personality" and other such attributes as "nice," "friendly," and "sweet." The Mexican American students in Tempe and the Puerto Rican students at both locations made many references to particular girls using their first name and characterizing them as "persons." Along the previously observed general trend to think of people as "good persons," the more traditional, less accultured groups in San Juan and Miami, described the GIRLFRIEND as "good," stressing a social and moral quality. The Puerto Rican and Cuban references to "marriage," "bride" and "family" suggest a generally more traditional and family oriented image and relationship. The Anglo and Mexican American students showed such trends to a much more limited extent. It is consistent with these differences that the San Juan students spoke of GIRLFRIEND more in terms of "sharing," "helping," and "understanding" While the more accultured Hispanic student samples showed similar concerns to a lesser extent, the Anglo American students showed the least concern with this aspect.

The strongest contrast between the Anglo American and the San Juan groups is observable on the more explicitly sex related elements of the image of GIRLFRIEND: "sex," "kissing," "lover." These references were strongest from the Anglo Americans. The other Hispanic American groups also scored high, but the San Juan students made practically no references at all on this dimension.

In general, the image of the GIRLFRIEND showed some particularly rich and meaningful variations. The San Juan students had a very traditional image with practically no references to "sex" while stressing "companionship," "trust," and "family." The Anglo American students thought the most of "sex" and "fun" and gave the least indication of a deeper or more permanent human interest. The more accultured, less traditional Hispanic student groups occupy a more intermediary position on these dimensions. The results indicate that to the San Juan Puerto Ricans GIRLFRIEND (AMIGA) is predominantly a friend who happens to be a girl; to the Anglo and accultured Hispanic Americans GIRLFRIEND implied romantic, sexual involvement. The use of the word NOVIA (fiance) would have made some difference; however, as our previous study with traditional Hispanic groups has shown, novia carries little sexual connotation as well. In Spanish there is no word equivalent to the U.S. meaning of steady girlfriend.

Summary

The distinction between the accultured and the more traditional Hispanic Americans was a valid and useful one in application to this domain as well. As the following matrix of distance coefficients indicates, the San Juan group again represents the most distant position from the Anglo and the more accultured Hispanic American samples. Of the two Mexican American samples, the students from Tempe show the most similarity with the Anglo student sample; some of the contexts in which this similarity was particularly close were sex, girls, cars. The Cuban students have shown more similarity with the San Juan students in many contexts; however, in others they have shown similarity with the Anglo American and the more accultured Hispanic American students.

Coefficients of Psychocultural Distance Between Regional Samples	Anglo Amer.	Mexican Americans		Puerto Ricans		Cubans
	East Coast	El Paso	Tempe	New York	San Juan	Miami
Anglo Americans, East Coast.19	.16	.28	.46	.29
Mexican Americans, El Paso22	.17	.45	.20
Mexican Americans, Tempe27	.46	.28
Puerto Ricans, New York.47	.20
Puerto Ricans, San Juan.45

Table 14. Mean Distances Measured in the Domain of LEISURE TIME.

In the more general context of ENTERTAINMENT, the Anglo and more accultured Hispanic American students placed heavy emphasis on the entertainment media: T.V., movies, shows. The San Juan students in partial contrast, placed heavy emphasis on sports, playing, and games. These trends suggest a somewhat more passive attitude, an expectation of being entertained on the part of the accultured groups, compared to a more active participatory attitude on the part of the more traditionally socialized students.

In response to ENTERTAINMENT the accultured groups thought of "parties," "drinking," and "drugs." The more traditional San Juan students thought of "travel," "adventures," and "fiestas." It is possible that the fiestas may include some drinking and drugs but there was no indication of this in the data from the Puerto Ricans in San Juan. To the contrary the more traditional students described ENTERTAINMENT as "good," "necessary" and "healthy."

There was a great deal of similarity between the accultured and the traditional Hispanic students in their emphasis on "music," "dance," "fun," "amusement," and on "friends" in general. There was a more articulate difference, however, in the nature and sexual undertone of friendship. In

the context of the themes studied, the Anglo and the more accultured Hispanic Americans showed a strong tendency to think of sex, including explicit references to sexual relations and to the opposite sex. The more traditional students made very few such references, but thought predominantly in terms of companionship and social characteristics.

The second cluster of themes involved more explicitly sex related subjects: SEX, TOGETHERNESS and GIRLFRIEND. Considering this context it is not surprising that the Anglo and the more accultured Hispanic American students consistently made heavy references to "intercourse," "kissing," "lovers" and the opposite sex ("female," "girl," "women"). More surprising was the fact that the San Juan students showed practically none of these tendencies. One explanation could be that they are not used to being so direct and explicit about the subject of sex. The consistency of the findings, however, suggest another explanation, that the English word girlfriend has a more intrinsically sexual connotation than the Spanish word amiga. The reactions by the San Juan Puerto Ricans and occasionally by the Cuban students from Miami showed more than a passive avoidance of explicitly sex related subjects. Their reactions are active manifestations of two different sets of views and attitudes on these subjects.

While both the accultured and the more traditional groups thought a great deal about love, the more traditionally raised students think in terms of friendship and companionship. When thinking of the opposite sex, the San Juan students focused primarily on social qualities such as goodness, understanding, trust, sincerity, and honesty. They also interpreted sex in terms of gender differences rather than in terms of the sex it. Formal ties such as marriage and attitudes of sharing and helping appear to be their more dominant priorities.

Cultural anthropologists with indepth familiarity with traditional overseas cultures are naturally better prepared to anticipate some of these differences. Yet what makes these findings somewhat surprising is their relative clarity and intensity despite the urban, metropolitan background of the San Juan sample. The above trends are even more interesting since they come from high school students (average age between 17-18 years) rather than from fully socialized adults.

Entertainment and sex naturally belong to the more private sphere of life and are of little direct relevance to organizational effectiveness and personnel management. Although this domain falls beyond the realm of organizational measures and personnel incentives, it is informative from the angle of understanding traditional views, identifying main dimensions of contrasts, and recognizing the limits of generalizations about youth.

The results show that the majority of the Hispanic American students differed relatively little from the Anglo American mainstream in their entertainment orientation. The differences were more substantive with the traditionally oriented Puerto Rican students from San Juan and showed a somewhat unanticipated dimension. To the more traditional Hispanic American students entertainment had little intrinsic relationship to sex. Sex was viewed strictly in the context of marital relations.

They also placed greater emphasis on sports and relied less on the electronic entertainment media. Drinking and drugs got less attention and the labels "healthy" and "natural" were used much more frequently in this domain by the more traditional Hispanic American students. As a part of their perspective, companionship and friendship were again more central with emphasis on interpersonal ties (love, understanding, sharing).

CONCLUSIONS, RECOMMENDATIONS

Indepth Analysis of Hispanic American Cultural Dispositions. The investigations were designed to provide new information on the dominant psychocultural dispositions of Hispanic Americans---Mexican Americans, Puerto Ricans, Cubans. Our interest was focused on information useful in the areas of personnel management, recruitment, retention, communications, and career incentives adapted to the special needs and dispositions of Hispanic Americans.

The findings are based on the comparison of five Hispanic American regional student samples (n=500) and an Anglo American sample (n=100) of comparable age, education, and sex. The conclusions also draw on the findings of an independent study that used five Hispanic American (n=500) and two Anglo American (n=200) regional adult samples.

The method used, the Associative Group Analysis (AGA), is a technique of indepth assessment of dominant perceptual and motivational dispositions. Inferences are drawn from the distribution of hundreds of thousands of free, spontaneous associations produced by selected population samples.

Psychocultural Distance Between Anglo and Hispanic Americans. The first part of the report presents empirically based findings on the relationship of the main Hispanic American populations: Mexican Americans, Puerto Ricans, and Cubans. Based on management interest in their human dispositions, perceptions, and motivations, are these groups similar enough so that they can be lumped together or do they require separate attention? How similar are Mexican Americans, Puerto Ricans, and Cubans? What is the psychocultural distance between these Hispanic American populations and Anglo Americans? In a marked departure from philosophies tacitly based on a simplistic model of Anglo-Hispanic ethnic bipolarity, the findings show the robust influence of acculturation. They show the practical need for differentiation between highly accultured and traditional Hispanic Americans and suggest two main lines of action for personnel management.

Dominant Perceptions and Evaluations in Domains Relevant to Personnel Management. The second part of the report contains extensive findings on dominant perceptual and motivational dispositions characteristic of Mexican Americans, Puerto Ricans, and Cubans, as well as Anglo Americans. The results show how the various regional Hispanic American populations view interethnic and interpersonal relations, how they view the armed services and a career in the military, and how they feel about values such as discipline and order. These perceptions and attitudes bear directly and indirectly on a broad variety of specifics informative and useful to personnel management.

HISPANIC AMERICANS: HETEROGENEITY, ACCULTURATION, DISTANCE FROM ANGLO AMERICANS

The Assumed Anglo-Hispanic Ethnic Bipolarity. It is a rather common trend to assume a bipolar relationship between Hispanic Americans and Anglo

Americans. As shown by the following figure, this model assumes a large distance between Anglo Americans and Hispanic American groups as opposed to the relatively little distance between the major Hispanic groups.



Figure 10. THE BIPOLAR MODEL OF ANGLO AND HISPANIC AMERICAN INTERETHNIC RELATIONS

The Actual Multipolarity of Cultural Distance Relations. The psychocultural distance data obtained indicate surprisingly close relationships between certain Hispanic groups (e.g., Mexican Americans) and Anglo Americans, and relatively large distances between other Hispanic groups (e.g., San Juan Puerto Ricans) and Anglo Americans. The distances found between the Hispanic American groups vary nearly as broadly as the distances between the Hispanic Americans and Anglo Americans. Contrary to the model of simple ethnic polarity, the findings on the relationship of Hispanic and Anglo Americans suggest a different pattern of interrelationships dominated by the invisible but powerful process of acculturation.

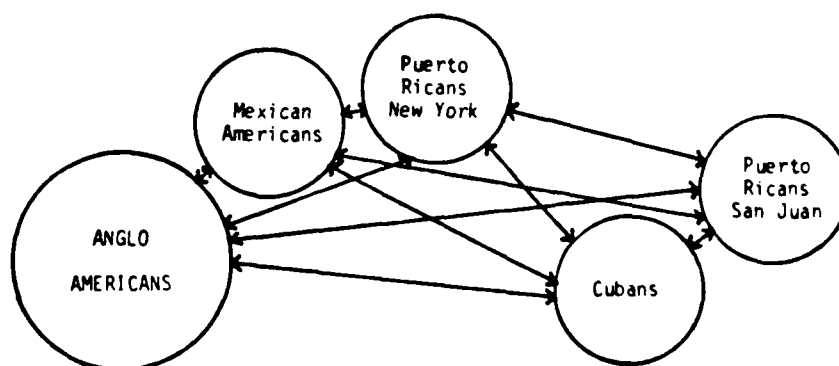


Figure 11. PSYCHOCULTURAL DISTANCE FOUND BETWEEN ANGLO AND HISPANIC AMERICANS

The contrast between the broadly assumed bipolarity and the much more differentiated patterns of intergroup relations charted by our distance measures is distinct and consequential. These patterns are based on psychological dispositions which can influence whether people get along and work well together or are likely to encounter misunderstandings, conflicts, and tensions. Psychocultural differences can critically interfere with some of the most fundamental management objectives. Although such information has broad relevance, we summarize here only a few main points with more apparent and practical implications for personnel policies and personnel management.

Intra-Hispanic Distance Resulting from Acculturation. Probably the single most consequential finding is the broad diversity of differences between Hispanic Americans due to varying degrees of acculturation to the Anglo American environment. In contrast to the general tendency to consider Hispanic Americans as a single homogeneous group, the present findings offer a foundation for a more differentiated approach. They underscore the importance of distinguishing the traditional Hispanic American populations from the more acculturated ones.

The Close Similarity of Anglo Americans and Mexican Americans. The findings show a surprising similarity between Anglo Americans and Mexican Americans (as well as between Anglo Americans and Puerto Ricans in New York). Their high level of acculturation becomes similarly obvious from the large distances the Mexican American groups show from the more traditional Hispanic Americans, particularly the Puerto Rican students in San Juan.

The use of ethnic labels, e.g., "Mexican American" as opposed to "Anglo American", creates a disposition to anticipate large differences between the two groups. In reality, the comparison of three independent Anglo American and four independent Mexican American samples taken from two separate studies produced distance measures between .13 and .21 which were frequently smaller than the distances measured among the Mexican Americans themselves (.10 to .29). To place these distance values in proper perspective it is important to note that a sizable part of these values can be attributed to intra-sample heterogeneity (Anglo American .07, Mexican American .13) measured by randomly splitting the samples in half and calculating their distances.

The Acculturated Majority of Hispanic Americans Require Separate Attention Only in a Few Domains. The close similarity found between the Mexican and Anglo American groups suggests that the more acculturated Hispanic American populations can be effectively reached, in most respects, by the same approach used toward Anglo Americans. There are a few areas, however, where special situational factors promote an "adaptive reversal" which results in increased rather than reduced distance. They will be discussed later in the context of those particular domains such as ethnic identification and interpersonal relations.

Addressing the more acculturated Hispanic American population by relying predominantly on the same management policies and measures used in the context of the Anglo American mainstream is further supported by the finding that the highly acculturated Hispanic majority prefers to use English rather

than Spanish in communication. About 85 to 90 percent of the Mexican American and the New York based Puerto Rican students responded in English in the context of the lengthy word association task. The same trend was observed in the previous study based on adult respondents. The only group which showed a significant difference in this respect was the Cuban. More of the Cuban students sampled preferred to respond in English (77%) than did the Cuban adult sample (10%) tested in our previous NIMH study.

Less Acculturated Hispanics Require Separate Attention in Practically All Domains. In contrast to the acculturated Hispanic Americans (e.g., the Mexican Americans and the Puerto Ricans from New York), the more traditional Hispanic Americans, particularly the Puerto Ricans in San Juan, have perceptual and motivational dispositions markedly different from the Anglo Americans. The high psychocultural distance coefficients clearly reflect these differences: the distances measured between the Anglo Americans and the San Juan Puerto Ricans ranged between .42 and .55. Large distances were also found between the San Juan Puerto Ricans and the acculturated Mexican Americans (.40).

These consistent and sizable differences support the recommendation that personnel management should use methods and procedures specifically adapted to traditional Hispanic dispositions in order to attract the less acculturated groups such as the San Juan Puerto Ricans and, to a lesser extent, the Cubans from Miami. The empirical evidence suggests the need to shift attention from Anglo-Hispanic differences to acculturated versus traditional differences. This requires concentration on a relatively smaller number of traditional Hispanics who require a more intensive adaptation in personnel management. The scope and nature of this adaptation becomes apparent from the details elaborated in Part II; however, before addressing specific differences which call for special measures of adaptation, two sets of additional findings will be presented.

Consistency in Cultural Distances Across Domains. The distance coefficients obtained at the level of specific domains show certain variations, indicating, for instance, that ethnic images and the broader area of interpersonal relations are characterized by above average distances. These findings support previous observations (1978) that when considering the relationship of the Anglo American and Hispanic American cultures, the broad area of interpersonal and social relations deserves special attention. At the same time, there is a remarkable consistency across domains in the intercultural distances measured between any two groups. For example, the distances measured between San Juan Puerto Ricans and Anglo Americans were, in every domain, larger than the differences between New York Puerto Ricans and Anglo Americans.

The Importance of Culture as a Main Source of Perceptual and Motivational Differences. In general, sex, age, economic background and other sociodemographic variables are well recognized sources of potential differences which can affect organizational climate and personnel effectiveness. There is less consensus about ethnic/cultural influences mainly because of the scarcity of empirical data. Our comparative study of adult Hispanic and Anglo American samples offers some relevant insights based on

empirical foundations. The results showed substantially greater importance of culture as a variable affecting perceptions and attitudes compared to the other major variables mentioned. The distances found between high and low income groups were relatively moderate (see Figure 7), partially because the differences separating the high and low income levels were also moderate. Sex and age were also found to have relatively moderate effects on the distances measured, at least when compared to the cultural differences (see Figures 8 and 9). In all these comparisons, the Anglo Americans showed the most homogeneity and the Puerto Ricans the least. That is, the distances between the Anglo American rich and poor or male and female subsamples were smaller than those found between the Mexican American or the Puerto Rican subsamples.

In light of our results, the more traditional Hispanic Americans may indeed constitute a relative minority. Nonetheless, the results also show that this minority of the Hispanic minority is characterized by highly distinct perceptual and motivational dispositions which deserve separate individual attention. The second part of our report presents comparative results on the acculturated and traditional Hispanic Americans' views and attitudes on subjects relevant to personnel management.

The Need for Different Approaches Toward Acculturated and Traditional Hispanic Americans. The findings derived in the present study and the recent NIMH study, as well as findings from several of our previous studies involving various Hispanic/Latin American samples, show sufficient consistency to recommend the following approach: a) to move from the Anglo-Hispanic ethnic distinction to a differentiation between acculturated and traditional Hispanic Americans based on their marked differences in management relevant psychocultural dispositions, b) to approach acculturated Hispanic Americans, which include the majority of Mexican Americans living in California, Arizona, and Texas, and Puerto Ricans living in the large cities of the eastern United States, by essentially using the same communications, incentives, and management methods developed for the U.S. mainstream while complementing it in a few important areas (ethnic identification, close interpersonal ties), and c) to develop a pilot program specifically designed to reach traditional Hispanic Americans, e.g., Puerto Ricans from the Commonwealth of Puerto Rico, recently immigrated Latin Americans, Cubans, etc.

The need for different approaches becomes increasingly obvious from the following findings summarized from various domains of our comparisons of Anglo and Hispanic images. At this point the options available to management are numerous. While the following data can be used to support diverse approaches, it would be premature to elaborate on specific details prior to such a management decision.

INTERETHNIC RELATIONS---The Domain of Great Diversity

The findings on how the various Hispanic American regional groups are predisposed to identify themselves in terms of ethnicity offer several important pieces of information.

Sensitivities Attached to Ethnic Labels. There are frequently strong sensitivities about ethnic labels; they can easily carry negative connotations of which the user may not be aware. Choosing the proper label is a particularly delicate question in reference to such large and diverse ethnic populations as the Hispanic American. Our findings indicated that Hispanic Americans vary in their primary identifications as well as in the meanings they attach to these ethnic labels. From the angle of effective communication, it is naturally not enough to avoid labels which carry negative connotation; it is also essential to know how the particular groups actually identify themselves.

"Hispanic American," the Most Accepted Collective Name. This is the most positive and most universally acceptable label for all the groups compared (Mexican Americans, Puerto Ricans, Cubans). "Latino" is quite popular with the Cubans, but even they identify themselves more as "Hispanic American." This label had the richest meaning for the San Juan students whose reactions indicate that in their mind "Hispanic American" stands rather exclusively for Puerto Ricans. The Mexican Americans and the Cubans use "Hispanic American" much more inclusively, identifying many other culture groups as well.

"Puerto Rican," "Mexican American," and "Cuban" as Labels of Primary Identification. As labels of primary identification, "Mexican American," "Cuban," or "Puerto Rican" are more popular and useful. The Mexican Americans also use the word "Chicano" with some regional variation. There are also several indications that despite frequent references to themselves as "Chicanos," the best and most widely accepted label free of negative connotations is "Mexican American".

Ethnic Self-Images Affected by Acculturation. A comparison of the self-images of the more acculturated Hispanic Americans with the self-images of the more traditional Hispanic Americans shows how acculturation affects ethnic identification. The more traditional Hispanic Americans think of Hispanic Americans primarily in terms of human qualities such as good, friendly, amiable, loving, and understanding. These attributes are similar to those which the acculturated Hispanic Americans use to describe themselves as individuals, reflected by their individual self image. As a result of the acculturation process the ethnic self image loses its original focus on personal qualities, particularly on socially relevant attributes and affect-laden personal ties. The emphasis shifts more toward cultural customs, folklore, food preferences, and geographic locations. Yet, even when the ethnic self-image becomes less akin to the subjective self-image and even when it becomes more distant and stereotypical, it still retains a great deal of affective identification.

Ambivalence Toward Anglo Americans. The ethnic image of Anglo Americans naturally contains both positive and negative evaluations. The comparison of physically separated groups (e.g., Puerto Ricans in San Juan) with groups which live together with Anglo Americans indicates that their close proximity results in increasing ambivalence. While living together results in more familiarity with each other, it also leads to more intensive likings and dislikings, to views which are both more positive and more

critical. Interestingly, this same trend was observed not only in the Hispanic Americans image of the Anglo Americans, but also in the Anglo American image of the Puerto Ricans.

Ethnic Images Show the Most Diversity. The greatest psychocultural distances were found in the domain of ethnic identification. The diversity is rooted primarily in each group's affect-laden identification with different backgrounds, roots, and symbolism. Ethnic diversity was found to be much greater than cultural diversity. That is, differences in ethnic identification were found to be substantially greater than in the subjective views and evaluations of the other domains representing the various spheres of our physical and social environment. While the cultural differences could be represented by a relatively simple duality of Anglo and acculturated Hispanic Americans versus the traditional Hispanic Americans, the differences in ethnic identification and the resulting views and attitudes are substantially greater and call for more attention.

Special Sensitivities Require Special Attention. Even the very acculturated Mexican Americans and Puerto Ricans do require special recognition of their ethnic heritage. Attention should be focused on those details which assure that their ethnic identity is recognized and that their related interests are observed and assured. Special programs may encompass such areas as: a) a formal recognition of ethnic heritages; b) elaboration of the equal employment/equal rights policies and the various routes and mechanisms to ensure equal opportunities; c) a description of special programs available to Hispanic Americans and other ethnic minorities, including all the details the servicemen need to know to take advantage of these opportunities; and d) a repeated review of equal rights procedures and progress, accompanied by a discussion of regulations and procedures aimed at assuring adherence to the principle of pluralism. The results of the present study offer a great deal of specific detail which could be used in carrying out such tasks in the future.

INTERPERSONAL RELATIONS---The Most Important Differences Between Anglo and Hispanic Americans

The findings on interpersonal relations deserve special attention because of the exceptional importance human relations and personal rapport have for Hispanic Americans. Previous in-depth studies (1978) have suggested that interpersonal relations is the most important and most central domain in understanding the differences between the two cultures.

The Most Marked Differences with Anglo Americans. Two contrasting patterns of interpersonal relations emerged: Anglo individualistic and Hispanic social personalistic modalities. The traditional Hispanic Americans were found throughout these investigations to show consistent and salient concerns with affect-laden, warm, interdependent, interpersonal relations. They emphasized love, friendship, understanding, loyalty, respect, and obligation compared to the Anglo American emphasis on individual freedom, independence, autonomy, self-reliance, assertiveness, competitiveness and other values of individualism.

The Domain Where the Acculturation Process is the Slowest. Although the acculturated Hispanic Americans show close similarity with the Anglo Americans, the acculturation process appears to progress more slowly here than in most of the other domains. Here the differences are still sizable as well as consequential. Also, the few instances of adaptive reversal observed in these investigations were found mainly in this field of interpersonal relations. In these cases the otherwise acculturated Hispanic American groups were found to show larger differences with the Anglo Americans than the traditional Hispanic Americans. For instance, the Puerto Rican students in New York were found to show more reliance on the family and on parents and relatives than the Puerto Rican students in San Juan. Although these differences can be explained by the conditions of living in a foreign cultural environment, again, a deeper understanding of these paradoxical differences requires familiarity with the traditional Hispanic family relations.

Special Relevance to Service Motivation. Considering the attention the traditional Hispanic Americans paid to human rapport and to social relations in the context of work and military career, this domain is especially important to personnel management. While the traditional Hispanic Americans have shown at least as much interest as the Anglo Americans in money and other material benefits, there were many indications that wealth and material abundance were also valued for their social correlates, that is, as sources of social position, respect, and recognition. These observations suggest that the traditional Hispanic emphasis on interpersonal relations and the social dimension offers considerable potential for enhancing service motivation. The findings that traditional Hispanic Americans do not look at military service primarily as a well paid or a not well paid job, their acceptance of discipline, order, obedience as positive values intrinsic to interpersonal relations, and their positive attitude toward leadership, both civilian and military, suggest that they view social relations in a service career quite differently and that they assign it more importance. In other words, the interest of the traditionally oriented Hispanic Americans in the social dimension offers for management some new opportunities for attracting talented, physically fit young people to join the military services and to follow it as a career path.

The Key Domain for Reaching Traditional Hispanic Americans. Since the traditional Hispanic Americans represent a minority even within the Hispanic American population, it may be objected that a disproportionate amount of attention has been spent on them. In view of their relative minority status and the special attention they require, it would be premature to go into detailed recommendations here. Generally speaking, we should point out that the recruitment of traditional Hispanic Americans would require some special effort, taking into consideration certain psychocultural characteristics of this population which suggest their natural inclination to make outstanding servicemen in general and Marines in particular.

The Need for Special Measures in Recruitment and Management. In reaching traditional Hispanic Americans, emphasis should be on opportunities the service offers for close interpersonal relations and social recog-

niton. At least in an initial stage this would require more reliance on the Spanish language as the main medium of communication in advertising and recruitment. Appeals focused on the interpersonal dimensions may involve such specifics as addressing parents and relatives as well as the potential recruits because of the family members' influence on the youths' decisions. Identifying themes that are likely to have appeal and developing effective communication are issues which can be addressed on the basis of our present investigations to meet the requirements posed by particular contexts and situations.

Successful implementation of such personnel policies naturally requires measures specifically adapted to traditional Hispanic Americans. This could include special orientation and educational programs, and the formation of specialized training units adapted to meet the needs and dispositions characteristic of the more traditional Hispanic American recruits. It could also involve development of service incentives with special appeal to the more traditionally oriented Hispanic Americans. Again, our research findings provide extensive information which can be used along such objectives. Such programs could be developed first on a trial basis in the form of a pilot project. They could include various levels of English courses to improve the language skills of Hispanic Americans who speak little English.

WORK, ACHIEVEMENT---Important Differences in Motivation

Contrary to superficial stereotypes suggesting that Hispanic Americans are less work oriented than Anglo Americans, new results indicate that what is at issue is not active versus passive attitudes toward work, but a difference in the goals or conditions which motivate people to work. The substantial differences found between the Anglo and accultured Hispanic Americans compared to the traditional Hispanic Americans in their approach to work present a special challenge for personnel management. While some of the differences bear on both civilian and military work settings, others apply more specifically to the military. The differences between the accultured and the traditional Hispanic Americans are even greater with regard to military service than to civilian work.

Different People Work for Different Reasons or Objectives. With regard to work, Anglo and accultured Hispanic Americans were found to place special weight on achievement. In light of the pioneering studies of McClelland and Atkinson this is not new in itself. What appears to be new is the indication that what matters here is not the level of productivity or the work actually performed, but rather the sense of achievement. Because the sense of achievement is in most instances inseparable from actual achievement, this distinction may appear inconsequential. Yet without this distinction some of the Anglo and Hispanic differences may appear incomprehensible; the Hispanic Americans speak of achievement but in a more tangible, material sense than the Anglo Americans.

Achievement, Immediate Or Long-Range Satisfaction. The Anglo and accultured Hispanic Americans view work and education in and of themselves

as sources of satisfaction. With regard to career the acculturated groups emphasize success, achievement, and enjoyment. The more traditional Hispanics place emphasis on the instrumentality and utility of work as a means of meeting certain goals (e.g., money, social status). The less acculturated groups also show more concern with the future, goals, and high prestige occupations. In other words, the Anglo and acculturated Hispanic Americans are preoccupied with more immediate concerns, whereas the less acculturated Hispanics are looking toward long-range objectives.

The Traditional Hispanic Americans' Concern With Future, Goals, and Benefits. Although the Anglo and acculturated Hispanic groups emphasize achievement in those contexts where it is of practical importance (e.g., work, education, career, etc.), achievement in itself elicits less attention from them than from the more traditional Hispanic Americans who stress achievement as a long-range goal with emphasis on its utility and instrumentality. Achievement to the Puerto Ricans from San Juan is viewed in terms of long-range success in life as opposed to the immediate objectives and concerns characteristic of Anglo American work motivation. The San Juan group emphasizes goals and the future in general, particularly long-term goals such as a career and profession and the effort needed to obtain such long-term objectives. While the Anglo and acculturated Hispanic Americans stress the present, immediate performance and the inner drive, the San Juan group is more preoccupied with the future, long-range benefits and external motivation.

Motivational Differences Relevant to Personnel Management. From the angle of personnel management, the findings suggest that achievement and success are at least as important and appealing to the Hispanic American groups as they are to the Anglo Americans; however, their interpretation is quite different. Again, the main difference is not between Anglo and Hispanic Americans in general, but between the highly acculturated Hispanic Americans (the Mexican Americans and New York Puerto Ricans) and the more traditional Hispanic Americans (primarily the San Juan Puerto Ricans and to a lesser extent the Cubans). This suggests that in personnel management the same work incentives can be used for the Mexican Americans as for the Anglo American mainstream. For the traditional Hispanic Americans a different approach is required, one which recognizes achievement as an important instrument toward attaining success and other more specific goals. Since achievement is not in itself a strong motivating factor for the traditional Hispanic Americans, additional incentives must be used. What these incentives may be depends naturally on the context and situation. Social considerations have special importance for these groups and there are indications that their attention given to financial, material factors such as money and wealth has a strong social foundation as well.

MILITARY SERVICE---A Job or an Adventure?

Rather than between Anglo Americans and Hispanic Americans in general, the major differences in perceptions and attitudes are between the acculturated and more traditional Hispanic groups. Comparisons reveal two different orientations which convey contrasting perspectives.

Traditional Value Orientation Creates Favorable Predispositions Toward the Service. Recruiting the more traditional Hispanic Americans presents different problems. On the positive side, this group shows remarkably little conflict with the military and leadership values examined. With both civilian and military leadership roles, and such values as authority, discipline, order, and obedience, the Puerto Ricans from San Juan and the Cubans from Miami were found to have positive attitudes. There seems to be a natural affinity between the views of these more traditionally raised Hispanic Americans and the life conditions and value orientations of the military. From the angle of personnel management, this means that recruitment of traditional Hispanics would not be disadvantaged by value conflicts. And there is probably a better opportunity for the military to attract the best and the brightest from the more traditional Hispanic American population. These advantages would be especially relevant to the Marine Corps.

Accultured and Traditional Hispanic Americans Call for Different Approaches in Recruitment. The main problem in the recruitment of traditional Hispanic Americans is that they require separate, carefully adapted methods: a) Spanish should be used predominantly in communication, b) communications and institutional measures have to take the dominant perceptual and motivational dispositions of these populations into careful consideration, and c) communications, orientation, and training should promote adaptation by appealing to the dominant psychocultural dispositions of the traditional Hispanic Americans, such as their emphasis on close interpersonal relations, on social values such as love, friendship, respect and goodness, and on work subordinated to goals and objectives. Much of the material necessary for the development of such a management strategy can be taken from the results of this study.

THEORETICAL IMPLICATIONS, METHODOLOGICAL CONCLUSIONS

The extensive data on dominant Hispanic and Anglo American research reported here produced views and attitudes pertinent to interpersonal relations, work, and service orientation. At a more basic and general level the results demonstrate a new capability to trace important dimensions of the subconscious and the process of acculturation; they offer new information for cultural sensitization and training; they suggest alternative methods for studying perceptual and attitudinal dispositions relevant to recruitment and retention in organizations with a large multi-ethnic composition.

Subjective Culture---A System of Subjective Views and Values

Culture as a Perceptual/Motivational System. Probably the most fundamental insights provided by this research are about little recognized characteristics of culture as an invisible but powerful psychological reality. As the internal consistency of the results demonstrates, culture is more than an aggregate of isolated characteristics. It is a system of views and values, a system of subjective representation of the environment

Egalitarian Versus Authoritarian View of Leadership. With regard to leadership, the Anglo and the more accultured Hispanic Americans were found to have more critical and negative attitudes than the more traditional Hispanic groups. These attitudes reflect an egalitarian value orientation. The more traditional Puerto Ricans from San Juan and Cubans from Miami have a predominantly, if not an exclusively, positive image of leadership. The traditional Hispanics' leadership ideal is reminiscent of the benevolent, caring patron.

The Differential Popularity of Military Values. The values of discipline, order, and obedience, as well as others with relevance to military life, were found to be rather unpopular with Anglo Americans, Mexican Americans and the accultured Puerto Ricans. In sharp contrast the Puerto Ricans from San Juan and, to a lesser extent, the Cubans from Miami express positive attitudes toward these same values which are viewed as sources of peace, success, and happiness.

A Job Oriented Image of Military Service by Accultured Hispanics. The Anglo Americans' images of the military services and career contain some critical elements and reflect a predominantly job oriented frame of reference. The accultured Hispanic Americans show similar job oriented views and also some negative attitudes toward military values like discipline, but they also display a more active interest in the military service. Interest in specific branches of the military is particularly strong from the Puerto Ricans in New York. Their strong job orientation and interest in the military services is probably a consequence of the tight contemporary job market.

War, Fighting, Adventure Dominant in the Traditional Hispanics' Images of Military Service. The more traditional Hispanic Americans (Puerto Ricans in San Juan, Cubans in Miami) pay special attention to military values, to the attractiveness of careers which involve adventure and new experiences, and to the social prestige associated with the services. To the San Juan Puerto Ricans in particular, the image of the military services also involves more preoccupation with conventional military activities (fighting, war), and is seen less as a job opportunity than as a new and unconventional experience and adventure. These consistent differences indicate that the military services and a military career are viewed rather differently by the accultured and the more traditionally oriented Hispanic Americans.

The Most Active Job Interest is Shown by Accultured Students. From the angle of the recruitment of accultured Hispanic Americans, their job oriented view of the services and their expressed interest in military service are advantages which assure their availability. Nonetheless, their somewhat negative attitudes toward military leadership and military values suggest value conflicts with two potential disadvantages. First, those who sign up may do so because they are not the most talented and most prepared to compete in the civilian job market, and secondly, because of value conflicts, those who develop marketable skills during their service may be less inclined to stay in the military.

organized and shaped by the dominant perspectives of people of the same background and similar experiences. With regard to their economic status or educational performance, Hispanic Americans can be usefully characterized by their average income level or drop-out rate compared to Black or White Americans on a nationwide basis. Similar comparisons obtained on Hispanic attitudes (e.g., toward abortion or the legalization of marijuana) may tell us precious little about the Hispanic culture.

Understanding Hispanic Americans Through Their Dominant Cultural Perspectives. As suggested by the findings, in-depth descriptions of a culture require the identification of the dominant perceptual and motivational dispositions, which provide the main parameters of the group's system of subjective representation of their environment. Understanding Hispanic Americans requires that we look at the world from the Hispanic perspective; that we understand their view of people as persons connected by strong affective ties and obligations and, that for them, satisfaction and happiness can come from meeting the expectations of others and from gaining their respect, that their identification with social units of the family or the community can lead to strong feelings of interdependence, and that this is just as natural as the Anglo individualistic approach to interpersonal relations based on freedom, independence, assertiveness, and competitiveness. In a similar way it is hardly possible to understand the U.S. American culture without understanding the deep psychological meaning of self-reliance and autonomy which are at the very foundation of American individualism.

Dominant Cultural Perspectives Determine the Main Patterns of People's Perceptions and Evaluations of the Environment. It is informative to observe the great consistency with which the San Juan group, for example, views interpersonal relations in the family, friendships within the community and society, all from the perspective of affective identification and interdependence. It is similarly impressive to observe how the self-oriented, individualistic perspectives of the Anglo Americans influence practically all their social relations. The depth and consistency of these different patterns of relationships underscore the systemic nature of cultural views organized along different perspectives. These systemic characteristics, which emerge with special clarity from the present results, form the core of our subjective culture model as a system of subjective representation and serve as the foundation of the following recommendations.

Management of Cultural Differences Generated by Acculturation

Acculturation as the Main Source of Hispanic Diversity Involves Differences in the Distinctness of Cultural Patterns. The results show the important role of acculturation as a major source of diversity among Hispanic American groups. The findings also show, however, that in many instances the accultured Hispanic Americans (e.g., Mexican Americans, New York based Puerto Ricans) differ from the Anglo Americans along similar trends in perceptions and evaluations as the relatively unaccultured Cubans or Puerto Ricans from San Juan. While there are some deviations, in the majority of cases the accultured versus traditional differences were found

mainly in the articulateness or prevalence of what we may identify as traditional Hispanic patterns. These patterns were generally distinct and articulate with the Puerto Ricans and much less so with the Mexican Americans. In other words, the cultural diversity found among Hispanic Americans does not, in most instances, involve different patterns (but is predominantly a variation in the relative strength of the traditional patterns).

The Need for a Sensitive Acculturation Measure. The pervasive importance of acculturation as a primary source of Hispanic American diversity calls for the development of a sensitive acculturation continuum that would allow the positioning of particular groups along a traditional Hispanic American/U.S. American acculturation continuum. The test should be designed to measure the overall level of acculturation as well as its progress in selected major domains. Since this task requires the identification of perceptual and motivational trends, dispositions below the level of rational judgments or conscious awareness, the use of unstructured open-ended research techniques is highly desirable.

Sensitization and Training for Cultural Understanding

Training Focused on Patterns of Related Perceptual and Motivational Dispositions. Rather than learning some isolated, stereotypical characteristics like Hispanics are "proud" or "emotional," to improve communication and to establish rapport with Hispanics requires learning how the world looks from the Hispanic cultural perspective. This involves emphasis on certain characteristics and relationships which are salient in their representational system of the social and physical environment. Each system has its own priorities and its own pattern of relationships. The findings that acculturation is a gradual process and that even the very acculturated retain, to a somewhat lesser extent, the Hispanic patterns of perceptions and evaluations suggest that in training these patterns deserve considerable practical attention.

Traditional Trends Have Broad Explanatory Value Even in Application to Acculturated Hispanic Americans. Even if the level of their articulation varies, the prevalence of certain cultural dispositions makes it possible to offer a general sensitization on a broad, common foundation. It follows from the patterned, relational nature of cultural dispositions that this educational task can be best approached by relying on the articulate cultural trends and patterns characteristic of traditional, least acculturated Hispanic Americans. Such an approach is justified even if Hispanic Americans little affected by the Anglo Americans represent a minority. It is a well established educational principle that patterns of relationships can be more easily learned and understood if presented in their most articulate form. This is the reason for the intensive attention we have paid in this report to the perceptual and motivational trends of traditional Hispanic Americans.

Reorientation in Research Strategy

Research on public policy and management relies predominantly on survey methods; this applies to the study of ethnic/cultural factors as well. It is important to know how Hispanics fare with regard to employment, school attendance, use of English, and attitudes toward bilingual education. Asking these questions in the framework of scientific surveys will provide nationwide generalizations. Since these survey results are needed and useful, a natural tendency has developed to use these structured methods as an instrument to study psychocultural differences as well. The results of our in-depth studies suggest, however, that structured surveys have some undesirable limitations.

Culture as a System of Psychological Dispositions Calls for In-depth Assessment. The results show that culture as a human, psychological factor is more than a single characteristic and more than an aggregate of isolated characteristics. It is a system of characteristics which are internally interrelated and interdependent and form enduring patterns of interrelations. The assessment of systems of dominant perceptual and motivational representations requires more than asking some ad hoc questions or opinions relevant to the interest of the investigator. It requires an in-depth psychological assessment focused on the dominant parameters of their system of perceptions and evaluations, the enduring patterns of their relationships.

Broad Intra-Hispanic Differences Make the Value of Nationwide Averages Questionable. In describing Hispanic American cultural dispositions, the findings show that even if some mean achievement motivation scores or mean work attitude scores are available on the basis of nationwide representativeness, the meaning of these scores is rather questionable. One source of ambiguity is that, as our data show, words such as "achievement" have quite different cultural meanings for acculturated Hispanic Americans and for traditional Hispanic Americans. A second source of ambiguity is the broad cultural diversity found by our studies among Hispanic Americans. While this diversity can be described with relative simplicity and parsimony along the traditional unacculturated change continuum, an attempt to describe Hispanic Americans by a series of isolated attitude or opinion scores appears to bear only on the statistical abstraction of the "average Hispanic American."

The Need for Nondirective, Unstructured Methods. Some of the most important dimensions of motivational dispositions, that is, some of the most dominant parameters of the culturally characteristic system of subjective representation, are not accessible through direct opinion questions. This leads us to conclude that for the in-depth study of psychocultural dispositions, nondirective, unstructured methods focused on the dominant parameters of the system are desirable.

Using a Matrix of Regional Samples Rather than Aiming at National Averages. The broad diversity of the traditional and acculturated Hispanic American populations indicates that we should abandon attempts to approach culture through aggregates of scores involving national averages, all

obtained by throwing different populations together into the same bag. What we propose is working through the in-depth analysis of a matrix of population samples, drawn from all the main geographic regions: East, Midwest, West, North, and South. Comparisons of the analyzed results performed on populations representing the main cells of such a regional matrix can offer detailed and valid findings which will show regional variations, similarities as well as differences.

Using Samples of Matching Sociodemographic Composition to Trace the Effects of Culture and Other Analytical Variables. The findings of the present investigations support the strategy of using cultural samples of comparable sociodemographic composition rather than statistically representative samples. In this way we can ensure that the differences found between culture groups are not due to such variables as sex, age, income, etc. This strategy receives empirical support from the present findings, primarily through the psychocultural distance data. They show the importance of culture or acculturation as the most powerful single variable as compared to the effects of such sociodemographic variables as income, age, or sex. Consequently, even if some of the samples fail to meet the ideal quotas originally determined for obtaining matching populations, small deviations in income or age will not interfere significantly with the main trends reflected by the findings. The effects of more sizable deviations in one variable or another can be calculated and used for adjustment.

Complementing Traditional Surveys with In-Depth Psychocultural Assessments Based on a Matrix of Regional Population Samples. Following this rationale, in the study of populations of different ethnic backgrounds, it is desirable to complement the traditional extensive surveys with in-depth assessments. A research strategy developed along this rationale may rely on testing matching subsamples of a particular ethnic minority in various geographic locations and representing various lifestyles (e.g., urban-rural, segregated and integrated communities, etc.) By comparing major segments of populations and mapping their internal diversity along major demographic variables, such as income and age, we can expect to gain more humanly and socially relevant knowledge than by marshalling efforts on the statistical abstractions of average Anglos or Hispanic Americans.

Obtaining a More Complete Picture of Cultural Similarities and Differences. While the present research offers new data to reconstruct some of the basic parameters of the cultural variations of Hispanic Americans, the number of samples was too small for the demanding task of reconstructing the whole picture. Parallel to offering some new information relevant to personnel management, we hope to stimulate research which will fill a sufficiently large number of cells in a new matrix. Such a data base is highly desirable for assisting the personnel management of the Armed Services in meeting the human needs and requirements posed by their changed ethnic composition.

The Present Findings Provide New and Solid Information for Management. The task of careful and detailed mapping of the varied landscape of Hispanic psychocultural dispositions requires considerable additional research; however, the present research findings and those which have

emerged from several independent studies are consistent and conclusive enough to warrant generalizable conclusions along certain major parameters. Of special relevance are the findings on the width of intra-Hispanic diversity, the order and magnitude of difference between the accultured and traditional Hispanic American populations, the critical distinctions between ethnic identification, and the psychocultural dispositions which are predominantly subconscious and hidden.

The scope and nature of psychocultural differences found between Anglo Americans and Hispanic Americans in combination with the differences observed between the various Hispanic American populations suggests that these new results on invisible but powerful psychocultural factors are of considerable potential value for effective management.

The Diverse Applications Require New Management Decisions and Individual Considerations. The findings offer new opportunities to address numerous broad areas of practical relevance such as:

- * the development of effective themes and messages to reach various Hispanic American populations through effective recruitment campaigns and advertisements;
- * the development of organizational measures and policies to attract and retain bright, young Hispanic Americans who have strong natural dispositions to become successful members of the armed services;
- * the development of sound and attractive role models based on the success and example of Hispanic Americans who have earned esteem and recognition for themselves and for Hispanic Americans through their military career;
- * the development of orientation and training material and programs which take the dominant psychocultural dispositions of various populations into semantic consideration and can be used with optimal effects to promote the socialization of Hispanic Americans into the Armed Services.

To take full advantage of the information in these investigations naturally requires an application of the data to the dominant organizational objectives and their subsequent translation into specific programs. Although the information lends itself to various applications, each specific area will require individual attention and systematic adaptation to management objectives.

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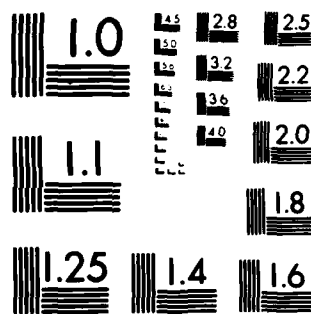
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APPENDIX I

APPROACHING SUBJECTIVE CULTURE THROUGH PSYCHOLOGICAL MEANINGS

The approach used in this research to assess the psychocultural characteristics of different groups relies on the operationalization of four main concepts: psychological meaning, system of representation, subjective culture, and psychocultural distance.

KEY CONCEPTS

Psychological meaning is conceived as a subjective reaction of the system of subjective representation of the environment, a natural unit in the organization of human behavior. As Osgood (1957) puts it: "Of all the imps that inhabit the nervous system---that little black box in psychological theorizing---the one we call meaning is held by common consent to be the most elusive. Yet again by common consent of social scientists, this variable is one of the most important determinants of human behavior."

It is essential that psychological meaning not be confused with lexical meaning. In a lexical sense, the meaning of the word "drug," for instance, is its referent, a substance with medicinal effects. This meaning depends on linguistic convention and is fairly stable. The psychological meaning of "drug" depends only to a limited extent on the actual referent; it is primarily a subjective reaction which varies from person to person or from group to group. A Christian Scientist and a drug addict are likely to have different psychological meanings for "drug" based on their different experiences and different systems of subjective representation of what they consider "reality."

Psychological meaning is a composite reaction, what Osgood (1968) describes as a "multicomponential affair." In everyday language, for instance, we may say that an individual's meaning of "drug" includes elements of visual images (white pill), contexts of use (headache), brands (Bayer), affective reactions (bitter taste, dislike), and function (restoration of health). The salience of these cognitive and evaluative components varies depending on their subjective importance. Within a subculture of drug addicts, pleasure will probably assume high salience. Similarly, frequent references by Christian Scientists to sin suggest that in their subjective view of drugs sin is a salient element.

System of Subjective Representation refers to a system of subjective meanings which people develop in the process of learning about the external world and evolving a subjective map, a more or less coherent system of their own subjective representation of the universe. This concept is analogous to Tolman's "cognitive map," Whorf's "thought world", Kaplan's and Oatley's "cognitive representation," Cantril's "reality world," etc. Kaplan (1973) explains the development of this

subjective representation as a process whereby the individual extracts from the environment, from the myriad objects and situations, constant elements, schemes of representation. This system makes it possible to cope with constantly changing situations and successfully adapt to them. According to Down and Stea's characterization (1973), this system is formed of complex, highly selective, abstract and generalized representations. People of similar background and similar experiences tend to develop over time similar systems of subjective representations, shared perceptions, values, world views, that is, a shared culture.

Subjective culture may be viewed as a group-specific cognitive organization, a system of representation of the universe composed of the mosaic elements of psychological meanings. How people organize their "thought worlds"---what is related to what in their representation of the universe---depends largely on their psychological meanings, their subjective understanding. Related themes, those with similar psychological meanings (psychiatrists, mental illness, treatment), cluster together to form larger cognitive units which we call domains (e.g., the domain of "mental health"). The relationship between domains (e.g., between "mental health" and "science" or "mental health" and "religion") reflects the organization of the cognitive map each group develops in its representation of the universe. Furthermore, groups vary in the importance they assign to different domains of life. This vertical dimension of priorities is particularly important for behavior, because domains that are considered important are likely to attract more interest and represent stronger motivational forces than domains of low importance. A third important aspect of subjective culture is evaluations or attitudes, whether a particular group feels positive or negative about certain aspects of life.

Psychocultural distance is conceived as the distance between two groups in respect to their cognitive organizations---their perceptions of and attitudes toward their subjective worlds. In simpler terms, we may say that psychocultural distance involves differences in the characteristic ways of thinking of people with different sociocultural backgrounds. Whichever definition we use, it is apparent that assessment of psychocultural distance requires some sort of systematic comparison between two subjective cultures, two representational systems.

As in this conceptualization psychological meanings constitute the elementary units of subjective culture, it is natural to conceive similarities and differences in psychological meanings as a major dimension of psychocultural distance. Along this line we may assume that the more difference there is between two groups in their meanings of important themes, the greater will be their distance.

It is clear that cultures assign different importance of particular themes. Such a recognition has two immediate implications at this point. First, the differential distribution of cultural priorities implies that if the comparison is made on the basis of higher-order priorities of only one culture, it will probably not cover all the

important cultural priorities of the other culture; such an analysis would be likely to produce wrong estimates of the psychocultural distance between them. Thus, a systematic assessment of cultural distance should include the priorities of both cultures. Second, the assessment of each individual order of priorities becomes an important dimension of comparison. It is logical to assume that the more closely two groups are similar in their priorities, the less will be their distance.

Groups also frequently disagree in their attitudes and values. It is fairly common to find differences between groups in whether they like or dislike particular people or ideas. More disagreement in attitudes and evaluations naturally leads to greater distance.

Word associations offer empirical information on each of these dimensions of the group's subjective culture. In general, word associations offer a broad and rich empirical data base on which groups can be compared. Using dominant themes and their translations as stimulus themes makes it possible to elicit reactions in comparable contexts. Comparability is particularly difficult to achieve in the study of cultures because a particular sign, event, or behavior does not necessarily have the same meaning across cultures. For instance, white robes may be worn in one culture at weddings, in other at funerals. Word associations reflect natural units of cognitive organization that are relatively stable and fundamental elements of cognitive processes. Through strategic choices, it is possible to select relatively small samples of dominant themes which provide for the representation of broad domains including dozens, even hundreds, of themes. Similarly, through a strategic selection it is possible to focus on the culturally most dominant domains and disregard domains of lesser cultural importance, thereby reducing an apparently unmanageable task to manageable proportions.

An empirical approach to the assessment of subjective culture has been developed. In its general form this approach involves a three-step data collection procedure (Szalay and Maday, 1973; Szalay and Bryson, 1973). consisting of (a) assessment of the high-priority cultural domains; (b) identification of themes that are culturally representative of these high-priority domains; (c) development of a master stimulus list containing the high-priority domains and their themes. The master stimulus list, which is translated into each group's native language if necessary, is used to elicit extensive reactions from the culture groups in a broad variety of context of comparable importance to each group.

It is important to select themes that represent to a similar extent the subjective priorities of all groups involved. Group A can be studied in terms of its own priorities, and it can also be explored how its highest-priority domains and themes are perceived, understood, and evaluated by Group B---for which these same themes may or may not have similarly high priority. Nonetheless, such a comparison will not show how the Groups A and B relate to each other on equal terms, but merely in terms of the domains and themes dominant to Group A. A similar bias

may be present if the dominant themes of Group B serve as the basis of determining similarities. To eliminate biased selection, it is necessary to combine the high-priority domains and themes identified for each group, eliminate duplicate items, and then measure the similarity of the two groups in terms of themes are dominant and representative for both groups.

ANALYTIC ASSESSMENT

The analysis of subjective culture as a system of shared subjective representation requires accordingly empirical assessment involving several main dimensions:

Images and Meanings. Content analysis of each group's associative responses is used to reconstruct main components of the psychological meaning of the stimulus theme. More information on this analytic procedure can be found in Appendix II, page 5.

Priorities. Each group's subjective priorities are inferred from the dominance score, a measure based on the total score of the responses produced by members of the group. It expresses the psychological importance of the stimulus theme to the various groups studied. Priorities can also be explored by examining the responses most frequently given by a particular group, disregarding the context in which they were elicited. The dominance measure is described and illustrated in Appendix II, page 9.

Evaluations. In the assessment of evaluations of particular themes, there are two main strategies available: an inferential method relying on word associations and a direct method in which the respondent uses a seven-unit scale ranging from +3 to -3 to express whether a particular theme has a positive or negative connotation. Both measures are discussed in Appendix II, page 13.

Affinity Structure. This dimension has to do with how groups organize their subjective environments. For example, how similar are two groups in the relationship they see between competition and mental health? The perceived relationship between themes is measured by the index of associative affinity, which is described in Appendix II, page 14.

To measure the psychocultural distance between groups in these different dimensions, we rely mainly on the Pearson's r correlation coefficient. A high correlation implies greater similarity, a low correlation greater distance.

Similarity in meaning is inferred from the correlation calculated between the response distributions obtained from two culture groups to the same stimulus theme. The use of this measure is based on the rationale that the more similar the two groups' meanings are, the more similar their response distributions will be. That is, close similarity

would be assumed if the most frequently mentioned responses for one group are also frequently given by the other, and less popular responses for one group are also less common for the other. The calculation and uses of this measure, which we call the coefficient of intergroup similarity, are discussed in Appendix II, page 11.

Psychocultural distance in the perceptual dimension is determined from the average similarity coefficient for a particular domain or for the overall subjective culture based on all domains studied.

Distance between groups in the dimension of priorities is determined by a correlation of the respective dominance scores for the groups compared. A high correlation indicates that what is important for one group is also important for the other. The lower the correlation the less the groups agree on what is important; in other words, the greater is their distance in this dimension.

Distance in attitudes is based on a correlation of the evaluation (connotation) scores. The lower the correlation the less the groups agree in how they evaluate particular elements of their subjective worlds.

APPENDIX II

THE ASSOCIATIVE GROUP ANALYSIS (AGA) METHOD

DATA COLLECTION, ANALYSIS, AND MAIN CATEGORIES OF INFERENCES

Associative Group Analysis (.AGA) is a research method for assessing the perceptions, psychological meanings, and attitudes of specific social or cultural groups. The central assumption behind the AGA approach is that a group's psychological meaning of a particular theme may be reconstructed from their word associations to the theme. Ever since Noble (1952) introduced his verbal-association-based measure of meaningfulness, investigators have been exploring ways of using verbal associations to assess various dimensions of psychological meaning. Especially important in this field are the investigations of James Deese (1962, 1965). The AGA method was developed for the systematic assessment of subjective culture. It is used to draw inferences about such important variables as cultural meanings (Szalay and Brent, 1967), attitudes (Szalay, Windle, and Lysne, 1970), and value orientations (Szalay, Brent, and Lysne, 1968). The AGA method has proved capable of measuring psychological meanings with an efficiency comparable to that of other widely used methods---similarity ratings, substitution tasks, and the word-adapted semantic differential (Szalay and Bryson, 1972).

In contrast to traditional word-association approaches in which the subjects are asked to give a single response for each stimulus word in the AGA method the subjects give as many responses as they can think of in one minute. The technique is referred to as "continued free verbal association." This "continued association" technique produces response material with sufficiently broad foundation without having to use extremely large samples---a requirement that frequently makes socially relevant studies unfeasible and impractical. Generally, samples of 50 to 100 subjects are used to represent each particular group. The samples include preferably equal numbers of males and females. The requirements for representative sampling are fundamentally the same as in any other data collection aiming at generalizable results.

Through careful, systematic selection of stimulus themes, investigations can be focused on any desired problem areas or domains. Several related themes are selected in the representation of each domain in order to observe consistent trends on a broader data base and thus produce more generalizable findings. A strategy has been developed for selecting themes that are representative of the domains for each culture group (Szalay and Maday, 1974).

DATA COLLECTION, TEST ADMINISTRATION

The standard AGA testing conditions of group testing, written form of administration, and working with little time pressure help promote more spontaneous, meaning-mediated responses. Individual subjects remain anonymous (demographic data being obtained by a brief questionnaire that carries the

same code number as the subject's test slips); assurance of this helps to reduce the likelihood of bias in the form of acquiescence, considerations of social desirability, etc.; it also opens up a variety of emotion-laden issues to objective inquiry.

The subjects are asked to write free verbal associations to each of the stimulus words presented on randomly sequenced cards. They receive the following instructions, as well as the test material, in their native language:

This experiment is part of a study in verbal behavior, and this particular task involves word associations. These are group experiments, and your responses will not be evaluated individually but collectively for your group. Your responses are completely anonymous, and you are free to give your associations concerning any subject. There are no bad or wrong answers, so do not select your responses but put them down spontaneously in the order that they occur to you.

The task is easy and simple. You will find a word printed on each slip of paper. Reading this stimulus word will make you think of other associated words (objects, ideas, issues, etc.). You are asked to write as many separate responses as you can think of in the time allotted. Try to think of one-word responses and avoid long phrases or sentences.

It is important that in giving your responses you always take the given stimulus word into consideration. For example, if the stimulus word was *table* and your answer was *writing*, in giving the subsequent responses you must refer back to *table* and avoid "chain" responses (*writing, pen, ink, blue, ocean, sail....*).

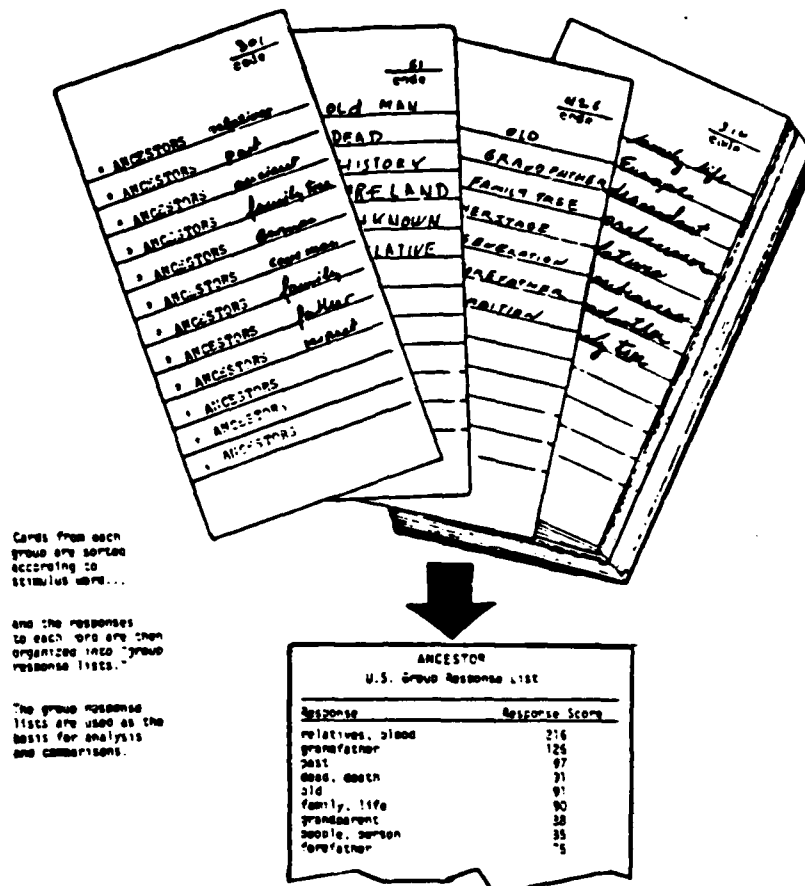
Please work without hurrying, but do your best to give us as many answers as possible. One minute will be given for each word. At the end of each minute I will ask you to go on to the next word. Do not work longer than one minute on any word and do not read ahead or return to others later.

DATA ORGANIZATION: SCORING RESPONSES, COMPILING GROUP RESPONSE LISTS

A logical assumption is that earlier responses are more meaningful than later ones, that the first response has more salience to the subject than the last. This assumption is supported by empirical evidence. The stability of responses obtained at different rank places was studied by comparing the responses obtained from the same group in two separate sessions one month apart (Szalay and Brent, 1967). The responses obtained at higher rank places in the first test showed higher stability in the second test than did the responses first obtained at lower rank places. The coefficients of stability obtained in the comparative study provide the weights for the various rank places. The weights, beginning with the first response, are 6,5,4,3,3,3,3,2,2,1,1,1.

The cards are organized by stimulus words, and the individual responses from all the subjects are tallied into group response lists. Certain responses (e.g., *school* to *educated*) will occur to many members of the group; other responses may be given by only one or two members. In order to focus on the shared meaning for a particular group, the responses given by only one person are excluded from analysis. Dropping the idiosyncratic responses helps

us to concentrate on the more stable, shared responses and simplifies the data processing and analysis.



If we look at associations produced by members of our own culture group, they appear to be just plain common sense. We tend to feel that everybody would produce similar responses and that the responses do not tell us anything new. This impression is probably the major reason that the potential information value of associative response distribution has not been clearly recognized in the past. The systematic exploitation of associations as an important information source is the central objective of the AGA method. The feeling that everybody would produce similar responses is a culture-bound impression. This becomes apparent if we compare associations obtained from groups with different cultural backgrounds. A comparison of U.S. and Korean responses to the stimulus ancestors, for instance, shows that the most frequent U.S. response relative occurs only down around the middle of the Korean response list. Of the five most frequent Korean responses, only two, grandfather and forefather, occur to the Americans. Both lists contain numerous responses which have high scores or salience for one culture group and low or no salience at all for the other group. A quick glance at the most

frequent responses readily reveals that they are not accidental, but deeply rooted in the cultural background, religious-moral philosophy, life conditions, and contemporary experiences of the respective groups.

U.S. AND KOREAN GROUP RESPONSES TO *ANCESTORS*

U.S. GROUP		KOREAN GROUP	
Response	Response Score	Response	Response Score
relatives, blood	216	grandfather	420
grandfather	126	rite	198
past	97	forefather	125
dead, death	91	grave, visit	106
old	91	reverence	84
family, life	90	elders	82
grandparent	88	Tau gun	81
people, person	85	burial ground	77
forefather	75	great grandfather	77
history	69	father	58
before, -me, -us	56	genealogy	58
ancient	54	generation	55
descendant	52	day gone by	49
family tree	48	primitive man	35
grandmother	47	respect	34
predecessor	45	human being	33
father	34	founder	31
long ago	32	relatives, blood	31
heritage	31	history	30
Indians	26	family, life	28
Ireland, ish	24	tradition	28
tradition	23	ties	25
caveman	18	serve	24
great	17	other	23
forebearers	16	deceased	19
German, y	15	home	19
great grandfather	15	lineage	18
foreign, er	14	hill	17
generation	13	I	14
Neanderthal	13	dead, death	14
early, 1er	11	habit	12
Java man	11	senior	11
Adam	10	vanity	11
Europe	10	country side	10
other	10	posterity	10
worship	10	clan	9
American	8	Lee Dynasty	9
year	7	Lee Sun -sin	9
unknown	6	Park Hgokkose	8
genealogy	6	King Sejong	7
respect	6		
man	5		

Each group response list represents a rich information source reflecting the group's characteristic understanding of the stimulus word, including perceptual and affective details which are frequently unverbalizable and below their level of awareness. Actually, a systematic examination of such response lists has shown that every response contains a piece of valid information about the group's characteristic understanding and evaluation of the stimulus word. Responses with a sizable score value (10 to 15) are rarely accidental. Using conservative estimates, score differences of 18 can be considered significant at the .05 level, score differences of 24 at the .01 level. The wealth of information provided by the group response list is impressive, since even small score differences can have significant implications for

communication and behavior (Szalay et al., 1972).

MAIN CATEGORIES OF INFERENCES, THEIR RELIABILITY AND VALIDITY

For the identification of various psychocultural characteristics, several analytical procedures have been developed, relying on the group response lists as the main data base.

GROUP PERCEPTIONS, IMAGES, AND MEANINGS

The group response lists contain a rich variety of responses, each reflecting a different mosaic element of the total psychological meaning. Grouping responses with similar content together helps to identify the main components of meaning and their characteristic saliences. This content analysis is performed by two or more independent judges whose background and frame of reference is by and large similar to that of the group tested. If Korean and American groups are to be tested, the coders would be a Korean and an American. Each judge receives a list of all responses to a particular stimulus word (the Korean responses translated into English). They choose eight to sixteen categories which they feel subsume all the responses in meaningful groupings relevant to the stimulus word, and then assign the responses to these categories. The categories may be of low or high generality, concrete or abstract; but they should be simple, not very abstract, and at the same level of generality. It is important to choose clearly different, well-delimited categories that do not overlap. It is necessary to choose between alternative possible categories: some will fit into the total system of categories better than others; some will communicate better than others. Responses that do not seem to fit into any of the categories are put into a miscellaneous category. Responses that may be assigned with equal justification to two or more categories are recorded for further discussion. The coders then meet with a senior researcher to discuss their agreements and disagreements. Where there are discrepant categories, three solutions are possible: new alternative categories, category combinations at a higher level of abstraction, or complementary categories. The final categories are selected to highlight the most characteristic aspects of the groups' responses to the stimulus word. This method maintains comparability of results in the analysis of the responses from the different cultural population samples. Once the categorization is finalized, a final check is required to make sure that all the responses are included and that they have their proper response scores.

Each category is described by a score and by a label to indicate its content. The category score is the sum of the scores of each subsumed response and expresses the importance of the category for a particular group. If a category yields a high score for a group, it may be said that the category constitutes an important meaning component of that theme for that group. The categories and category scores present a logical set of data from which the central meaning of the stimulus word may be deduced, either directly or through advisors or background literature on the culture.

Using this procedure to analyze the stimulus theme ancestor, for example, we find a sizable group of responses dealing with "rites, veneration, and worship." The overwhelming majority of these responses come from the

Koreans while only a few of the American responses fall in this category. A modest familiarity with the cultural background of the Koreans makes it obvious that this component reflects the traditional ancestor worship and shows how salient this cultural element is in the minds of contemporary Korean citizens. Another group of responses identified by the judges concerns the past and other time references, indicating that ancestors belong very much to the past, ancient times in the minds of our American respondents. This is less the case with the Koreans, probably because active veneration and worship is still part of the contemporary religious practices. Another cluster of related responses involve references to foreign, predominantly European countries. These responses come practically exclusively from Americans and show their awareness of their foreign ancestry. Naturally this component of cultural meaning is essentially missing from the Korean image of ancestors. Through this process of content analysis, the judges assign all responses to main response categories of U.S. and Korean cultural meanings.

CATEGORIZATION OF U.S. AND KOREAN RESPONSES TO ANCESTORS

RITES, VENERATION, WORSHIP	score		TIME: PAST, OLD	score		PEOPLE, FOREIGNERS	score	
	US	K		US	K		US	K
worship	10	-	past	97	-	American	8	-
respect	6	34	old	91	-	Europe	10	-
veneration	-	84	before, -me, -us	56	-	German, -y	15	-
serve	-	24	ancient	54	-	Ireland, -ish	24	-
great	17	-	long ago	32	-	Indians	26	-
rite	-	198	early, -ier	11	-	foreign, -er	14	-
other	6	44	unknown	6	-	human being	-	33
			days gone by	-	49	man	5	-
			year	7	-	people, person	85	-
			posterity	-	10			
	39	384		354	59		187	33

In the case of the responses to ancestors the judges used ten categories to identify the most salient components of the groups' contemporary meanings of ancestors. The scores the various components accumulated in this process reflect the subjective salience of each component for the cultural groups compared. The main content categories obtained by this analysis describe the total subjective meaning of the theme in terms of the main components characteristic of each group's understanding. Because there is usually a difference between the two groups in their level of responding, the category scores are converted to percentages of the respective total scores in order to make them directly comparable.

PERCEPTION AND EVALUATION OF ANCESTORS BY AMERICANS AND KOREANS

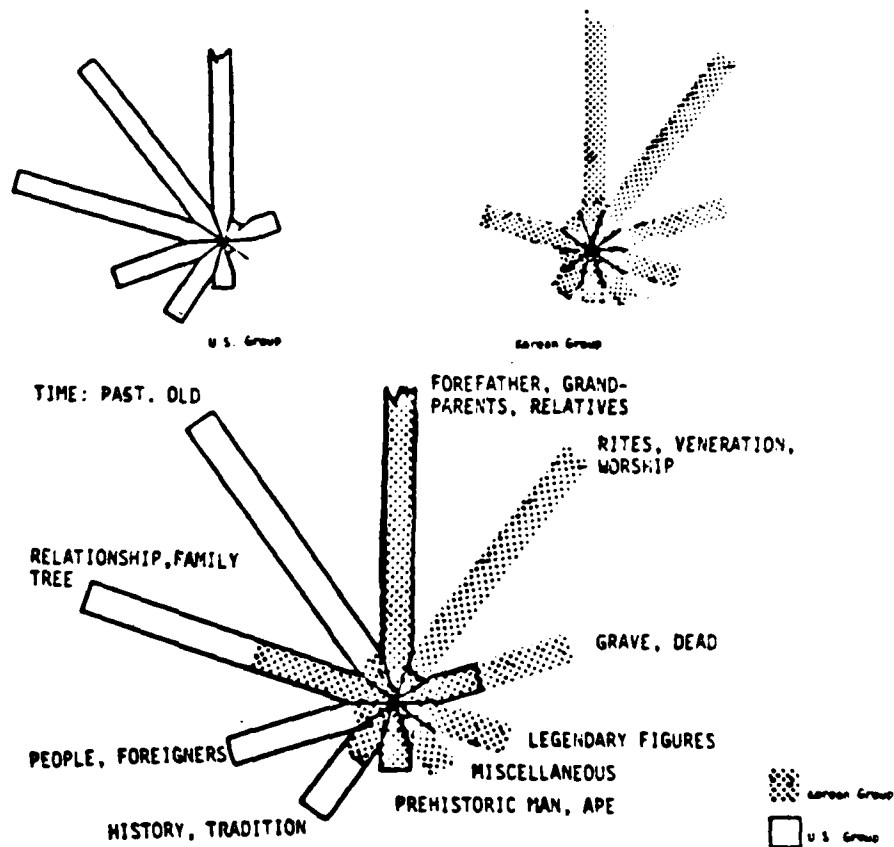
Meaning Components	U.S. Group		Korean Group	
	Score	%	Score	%
Time: Past, Old	354	20	59	3
Relationship, Family Tree	335	19	196	9
People, Foreigners	187	10	33	2
History, Tradition	152	8	84	4
Prehistoric Man, Ape	73	4	35	2
Forefathers, Grandparents, Relatives	546	30	824	39
Rites, Veneration, Worship	39	2	384	18
Grave, Dead	91	5	233	11
Legendary Figures	-	0	52	7
Miscellaneous	25	1	108	5
Total Scores (Dominance)	1,802		2,100	

The reliability of the content analytic method was tested by comparing the performance of five judges working independently from each other. The interjudge reliability measured by product-moment correlation across 76 categories was .7. The validity of such inferences on particular single meaning components cannot be directly assessed because simple criterion measures are not available. There are, however, findings which show, for instance, that the salience of these meaning components provides valid predictions on the meaningfulness of messages in intercultural communications. Communication material that capitalized on salient components of cultural meanings was judged by members of this culture as relatively more meaningful than comparable communication material produced by cultural experts (Szalay, Lysne, and Bryson, 1972).

Another way to present the results of content analysis is the semantograph. It shows the main categories of group meaning by using radially arranged bargraphs. The dotted bars represent the main components of Korean interpretation and the striped bars the main components of U.S. interpretation. Where the bars are similar in length, substantial agreement exists between U.S. and Korean responses. The bars are arbitrarily arranged so that those on the left of the semantograph show meaning components especially strong (salient) for the U.S. group and those on the right show meaning components especially strong for the Korean group. This presentation is designed to help the reader to recognize components on which his own group and the other culture group are in agreement or disagreement.

ANCESTOR

Main Meaning Components
for U.S. and Korean Groups



U.S. and Korean Groups' Main Meaning Components in Combined Presentation

Effective communication requires that we address members of other cultures on components that are salient to them. Thus, in communicating with Spanish-speaking groups on education, components that are predominantly Hispanic (e.g., politeness, family background, etc.) can be expected to elicit interest and understanding. For those familiar with the cultural backgrounds of the groups producing the associations, it is apparent that the high-scoring responses reflect their salient characteristics. The response polite from an Hispanic group, for example, reflects their emphasis on formal, polite behavior. With a deeper knowledge of the cultural background, all the responses can be traced to the religious-moral philosophy, history, life conditions, and contemporary experiences of the respective culture groups. These trends of cultural interpretation, of course, are not limited to single concepts; rather, they reflect general cultural experiences, life conditions, and philosophies characteristic of the groups compared.

SUBJECTIVE PRIORITIES OR IMPORTANCE

THE DOMINANCE SCORE

Every group has its own set of priorities: Americans are said to be preoccupied with material comfort, technical details, and scientific progress, while Hispanics are said to focus on family traditions, personal friendships, and spiritual values. The psychological priorities characteristic of a particular group can be inferred from dominance scores. How important a certain subject, theme, idea, or issue is to a particular group can be inferred from the number of responses they give to it as a stimulus word. The dominance score, simply the sum of the scores of all responses elicited by a particular theme or domain, is used to measure subjective importance. It is a modified version of Noble's (1952) "meaningfulness" measure.* The priorities of different social or cultural groups can be compared by looking at their dominance scores on the same concepts. Dominance scores reveal group-specific priorities not only on single issues but also for larger domains, as shown in the example below.

DOMINANCE SCORES OF BLACK AND WHITE GROUPS

Domain and Themes	White	Black	Domain and Themes	White	Black
ISMS			SOCIAL PROB.		
democracy	636	449	society (U.S.)	316	342
socialism	396	280	social class	402	475
capitalism	362	298	social justice	376	378
communism	733	502	social progress	260	334
mean	532	382	mean	338	382
NATION			NEEDS		
nation	661	591	goal	514	581
United States	877	765	expectation	236	298
patriotism	508	222	desire	621	701
Americans	605	648	valuable	832	876
mean	663	556	mean	551	614

These results come from a study of Black and White blue-collar workers who were compared on the relative importance they assigned to 60 selected themes in 15 domains. The table indicates that the Black group was more concerned with social problems and needs, while the White group placed more emphasis on political isms and nationalism.

*Noble (1952) first demonstrated that the number of associations given by a person in a continued association task of one minute provides a measure of "meaningfulness" that is highly correlated with the person's familiarity with the word and its meaning.

The group-based dominance scores have been found to be highly culture-specific (Szalay, Moon, Lysne, and Bryson, 1971) and have a reliability of .93 calculated from a test-retest comparison of 40 themes.

More information on the dominance scores can be found in Communication Lexicon on Three South Korean Audiences (Szalay, Moon, and Bryson, 1971).

OVERALL SIMILARITY IN PERCEPTIONS

THE SIMILARITY COEFFICIENT AND INTRAGROUP HOMOGENEITY MEASURE

Without considering the actual nature of differences one may ask generally to what extent do two groups differ in their understanding of a particular theme. Free verbal associations offer an empirical answer to this question based on the principle that the closer the agreement between the associations of two groups on a particular theme, the more similar their meanings are. To measure the extent to which two groups agree in their perception and understanding of a particular theme, idea, or issue, the coefficient of similarity is used.

Similarity in subjective meaning is inferred from the similarity of response distributions measured by Pearson's product-moment correlation. Close similarity (high coefficient) means that the high frequency responses produced by one group are also high frequency responses for the other group; similarly, the low frequency responses produced by one group will generally be the same as those produced by the other group. The scores for the same (translation equivalent) responses from two groups represent the pairs of observations (x,y) used in this calculation. N represents the number of pairs of observations, that is, the number of word responses used in the calculation of a particular coefficient. The coefficients provide a global measure of the level of similarities and differences without elaborating on the semantic components on which they are based.

In the example below the problem areas or domains are presented in descending order of agreement. The reactions of the Black and White groups were most similar in the areas of education and family. The problem areas showing least agreement, social problems and needs, are the same areas in which the dominance scores reflected more concern from the Black group.

INTERGROUP SIMILARITY BETWEEN BLACK AND WHITE GROUPS

Domain and Themes	r	Domain and Themes	r
EDUCATION		NEEDS	
school	.90	goal	.38
knowledge	.88	expectation	-.47
educated	.92	desire	.76
to learn	.79	valuable	.90
mean	.88	mean	.53
FAMILY		SOCIAL PROBLEMS	
father	.80	society (U.S.)	.38
mother	.92	social class	.50
family	.84	social justice	.15
home	.79	social progress	-.04
mean	.84	mean	.25

The reliability of the coefficient of similarity measure was tested by comparing two groups obtained by splitting a larger group randomly into two halves; the coefficients produced on a sample of themes were then averaged. In a comparison of two split-half groups on 26 themes, a correlation of .73 was obtained. An earlier comparison resulted in an r of .82, calculated over 40 themes. The coefficient depends a great deal on the particular theme under consideration. Themes that are specific and concrete produce steep response distributions characterized by a few widely shared responses, or meaning elements. The theme family, for example, is specific and concrete, and for everybody it means to a certain extent father and mother. The themes concern and anxiety are less definite, and instead of everybody agreeing on a few particularly salient responses, people produce a broad diversity of responses. In this situation, low correlation does not necessarily indicate low reliability of the measure but may be a consequence of the indeterminate nature of the theme. In such a situation the stability of the measure may better be estimated by considering how stable a coefficient is within particular themes rather than across all themes. To assess this stability, the coefficients obtained on the same themes for the two split-half groups were correlated over the 26 themes and produced an r of .89.

Certain Limitations of This Measure. Calculation of the similarity coefficient requires literal agreement; it does not take into account semantically closely related responses such as home and homely or synonyms such as house and home. Consequently, this measure is bound to underestimate the actual level of similarity. These biases are likely to increase the more the groups differ in their vocabularies. One could argue naturally that differences in vocabularies are not accidental and they themselves are likely

to reflect on psychocultural distance. Nonetheless, as some of these differences in the words used do not correspond to similar differences in perceptions, they are likely to give a somewhat inflated estimate of the actual perceptual differences. These biases are usually not significant and they are in general randomly distributed; in other words, the bias is likely to be the same regardless of the words used. This should not interfere with the utility of the coefficient to provide a valid estimate of the relative level of semantic differences.

In other words, the coefficient of similarity cannot overestimate similarity but it may overestimate the degree of differences in the perceptions of two groups. This problem can be offset through the use of one of the other analytic techniques developed with the AGA method. Once the similarity coefficient has been used to identify themes where the greatest differences are, it is desirable to take a closer look by categorizing the semantically related responses into clusters. In the content analysis the total score of the response cluster (synonyms, partial synonyms), rather than the individual response scores, represents the main source of information by revealing the salience of the main components of perception and evaluation. Thus, for instance, the nature and intensity of emotional ties projected into people's relationships by a particular group emerges from the total score accumulated by such responses as love, affection, and friendship. In this analysis the scores of single responses (e.g., synonyms) are inconsequential. The differences between groups may then be identified by a comparison of the scores showing the salience of the main attitudinal and perceptual components.

While the similarity coefficient is useful in measuring overall similarity or distance, the content analysis may be used to identify more specific cultural dispositions such as the Puerto Ricans' tendency to see personal relations within the framework of family in contrast the disposition of Americans to see people as individuals independent of family.

Intragroup Homogeneity

A comparison of split-half groups shows how much agreement exists within a particular group on a particular stimulus theme. This intragroup agreement is affected by several factors.

One factor influencing the value of the coefficient is the size of the group. Based on 32 themes in the domains of family and health, mean coefficients were calculated using sample sizes of 13, 26, 52, 78, 104, and 156. They showed a distinct increase with the size of the groups compared. The rate of the increase is fast if we increase the size of small samples. For instance, an increase in sample size from 13 to 26 produced an increase of 27 points in the coefficient, while an increase from 52 to 104 produced an increase of only 9 points. Thus, there is a distinct decline in the growth rate in the case of large samples, and the coefficients come close to their plateau with a sample size of 200. Correlations do not generally increase just because the base of their calculation is extended. An explanation is likely to be found in the nature of mechanics of the calculation; the relatively large number of 0 scores obtained with a small sample decreases the correlation value.

Other important factors influencing the homogeneity coefficient relate to the nature and characteristics of individual themes under consideration. The variations are apparently explicable by the fact that some themes and domains are more concrete, definite, tangible (e.g., car, money), while others are more indeterminate, unobservable, abstract (equality, expectation).

These variations may be illustrated by calculating coefficients of homogeneity on 16 themes in the family domain (family, mother, father, home, etc.) using three different sample sizes: 13, 52, and 156. In contrast to the wide range of variation (-.12 to .70) observed at the level of the smallest sample, in the case of the largest sample the range was narrower (.72 to .96). Furthermore, the mean coefficient based on a sample size of 156 was .90, in strong contrast to the mean of .35 obtained with a sample size of 13. As a tentative explanation the phenomenon of "cultural sharing" (D'Andrade, 1989) seems appropriate. It follows from the rationale of this sharing phenomenon that larger groups, which provide a broader basis for observations, can be more completely described than smaller ones. These data underscore the importance of working with a sample size of at least 50.

ATTITUDES AND EVALUATIONS

THE EVALUATIVE DOMINANCE INDEX (EDI) AND THE CONNOTATION SCORE

How people evaluate ideas and events---ERA, arms embargo, human rights, legalization of marijuana---can be assessed without asking them directly. Attitudinal inferences are derived from the distribution of associative responses with positive, negative, and neutral connotation. Based on empirical evidence that the evaluative content of associative responses is a valid indicator of the evaluative content of the stimulus word (Staats and Staats, 1959), a simple attitude index was developed to express the relative dominance of responses with positive or negative connotations (Szalay et al., 1970). First, the proportions of positive and negative categories are assessed by two independent judges who place the associative responses into positive, negative, and neutral groups. (In previous experiments this grouping task was performed with an interjudge agreement of .93 measured by product-moment correlation across categories.) Next, using the total response score for each of the three groupings, an index of evaluative dominance is calculated by the following formula:

$$EDI = \frac{\sum \text{scores of positive responses} - \sum \text{scores of negative responses}}{\sum \text{scores of all responses}} \times 100$$

Based on this formula, group indices are obtained on each stimulus for each group. The distance between groups in their evaluations is measured by comparing EDI scores using Pearson's r coefficient.

A higher index implies more intense group evaluation, in either a positive or negative direction. The example below shows that Koreans are more negative in their evaluation of political systems, particularly communism. Their less negative evaluation of poverty and beggars may indicate more familiarity with or tolerance of these problems.

EVALUATIVE DOMINANCE INDICES FOR U.S. AND KOREAN GROUPS

Theme	U.S. Group	Korean Group
family	25	22
proud	12	28
educated	51	51
knowledge	50	44
offense	-27	-53
capitalism	10	-4
communism	-14	-32
equality	19	20
poor	-58	-28
beggar	-63	-42

The EDI measure is described in A Study of American and Korean Attitudes and Values Through Associative Group Analysis (Szalay, Lysne, and Brent, 1970; Szalay, Windle, and Lysne, 1970).

A direct method of assessing attitudes can also be used. It involves asking the respondents to give a general evaluation of each stimulus word after performing the verbal association task. To express whether the words mean something positive, negative, or neutral, they use the following scale:

- | | |
|--|------------------------------------|
| 3 - strongly positive, favorable connotation | -1 - slightly negative connotation |
| 2 - quite positive, favorable connotation | -2 - quite negative connotation |
| 1 - slightly positive, favorable connotation | -3 - strongly negative connotation |
| 0 - neutral or ambivalent feeling tones | |

A mean group attitude score is obtained for each stimulus word. Distance in evaluations is then measured by Pearson's r coefficient comparing two groups across stimulus words.

RELATEDNESS OF THEMES, CONCEPTS

THE AFFINITY INDEX

Measures of meaning similarity have considerable potential to assess how particular groups organize and interrelate elements of their environment. The associative affinity index measure indicates which words are related by a group to which other words and to what extent. The degree of relationship among these elements of a group's subjective world view is an important dimension of their cognitive organization. It is defined as the shared associative meaning of stimulus words as measured by the number of associations produced in common to these words (Szalay, 1965). Similar

concepts based on various theoretical positions are: overlap coefficient (Deese, 1962); verbal relatedness (Garskof and Houston, 1963); mutual frequency (Cofer, 1957); co-occurrence measure (Flavell, 1959); and measure of stimulus equivalence (Bousfield, Whitmarsh, and Danick, 1958). These concepts, however, use single-word associative responses rather than continued associations. The associative affinity index, a modified relatedness measure similar to those reviewed by Marshall and Cofer (1963), was developed for use with continued associations.

The index of interword affinity (IIA) measure the relationship of one theme (A) to another (B) for a particular group based on the responses in common to the two themes. The formula for the affinity of theme A to B is as follows:

$$\frac{\text{score for responses in common} + \text{score for direct elicitation (A} \rightarrow \text{B)}}{\text{total score A}} \times 1000 = \text{index of interword associative affinity (A} \rightarrow \text{B)}$$

The formula for the affinity of theme B to theme A is:

$$\frac{\text{score for responses in common} + \text{score for direct elicitation (B} \rightarrow \text{A)}}{\text{total score B}} \times 1000 = \text{index of interword associative affinity (B} \rightarrow \text{A)}$$

In the two lists in the table below beggar and poverty were responses to the two stimulus words under consideration. The lower score of the response in common (e.g., 38 for beggar) is used in the calculation because that is the portion that is common to both. (Although hunger and hungry are very similar as well as poor and poverty, they are treated as separate responses here.) Also, in the calculation is the score of the response to one stimulus word that is identical to the other stimulus word (e.g., the stimulus hungry eliciting the response poor). They are said to elicit each other directly; hence, what is here measured is called direct elicitation.

INDEX OF INTERWORD ASSOCIATIVE AFFINITY

Stimulus A: HUNGRY		Stimulus B: POOR	
Response	Score (Colombian Group)	Response	Score (Colombian Group)
meal	107	hungry	77
food	73	money	71
hunger	65	poverty	44
poor	59	beggar	33
beggar	43	necessity	30
poverty	38	house	28
Total Score A	385	Total Score B	285

The score of the responses in common to HUNGRY (76) plus the score of the directly elicited response (59) indicates the total degree of shared meaning. The score representing the shared portion of the total meaning reaction cannot be taken by itself or it would be merely a function of the length of the response lists. Therefore, it is divided by the total score of all responses (e.g., to HUNGRY, 385). The score representing the shared portion of the total meaning reaction is thus expressed as a fraction of the total score

representing the total meaning reaction. This fraction is multiplied by 1000 in order to make it an integral number. The resulting number is called the interword affinity index, here calculated for HUNGRY to POOR:

$$\frac{76 + 59}{385} \times 1000 = 351 = \text{index of interword associative affinity, HUNGRY to POOR}$$

If the relationship of POOR to HUNGRY is being considered, the index would be different: the score representing shared meaning plus the score for the direct elicitation of hungry (77) would be divided by the total score for POOR (288), giving an index of 531.

The following matrix shows the relationship of eight themes from the motivational and economic domains. The generally higher indexes for the Black group suggest a stronger relationship between motivational themes and economic matters. On the relationship of single themes, the table shows that the Black group sees a relationship between expectation and unemployment, which does not emerge from the White group's responses.

AFFINITY RELATIONSHIP OF MOTIVATIONAL AND ECONOMIC THEMES FOR BLACK (B) AND WHITE (W) GROUPS

STIMULUS WORD A	Group	STIMULUS WORD B AND DIRECTION OF RELATIONSHIP							
		Goal	Expectation	Desire	Valuable	The rich	The poor	Unemployment	Prosperity
		A-B B-A	A-B B-A	A-B B-A	A-B B-A	A-B B-A	A-B B-A	A-B B-A	A-B B-A
Prosperity	W	163	216	182	111	134	214	167	318
	B	190	361	243	237	151	346	139	378
Unemployment	W	27	31	0	0	53	50	60	76
	B	117	110	101	85	82	94	87	124
The poor	W	66	46	23	8	146	123	97	110
	B	128	103	319	97	156	134	122	131
The rich	W	82	61	39	21	103	96	237	323
	B	134	108	193	80	200	194	308	373
Valuable	W	136	84	76	22	211	137		
	B	198	131	158	34	234	203		
Desire	W	220	182	310	113				
	B	132	110	203	87				
Expectation	W	89	237						
	B	97	224						

Indexes on single word pairs provide empirical data on single relationships; index averages calculated on the affinity of one word with a set of words representing a particular domain have more generality. Indexes calculated between domains may be expected to gauge cognitive organization at an even higher level of generality by revealing how closely interrelated are such areas for a particular group.

The reliability of this index in split-half comparisons was in the range of .90 (Szalay and Windle, 1968). The validity of this measure was estimated in a comparative study based on correlations of this measure with other independent measures: similarity judgment .73; judgment of relationship .77; grouping task .84. (The calculations were based on 65 index pairs.) (Szalay and Bryson, 1972).

More information on the affinity measure can be obtained in Communication Lexicon on Three South Korean Audiences (Szalay, Moon, and Bryson, 1971) and in "Psychological Meaning: Comparative Analyses and Theoretical Implications", Journal of Personality and Social Psychology (Szalay and Bryson, 1974).

RELIABILITY AND VALIDITY OF ASSOCIATIVE RESPONSES

The continued verbal association task used in the Associative Group Analysis method produces extensive response distributions characterized by contrasts of high and low response frequencies. Even though conclusions are never based on a single response, the specific responses are the fundamental mosaic elements of information obtained in the association tasks and thus it is necessary to determine how their reliability. The answer to this question depends naturally on the number of people who gave the particular response and on the score the response accumulated based on its rank places of emission. The use of continued associations required the development of a weighting procedure to account for the differences in information value between first responses and the responses produced later at lower rankings. An empirically founded weighting system was derived based on the differential stability of responses observed in test-retest results. The following reliability scores were obtained as a function of the rank place.

STABILITY OF RESPONSES DEPENDING ON THEIR RANK PLACE

Stability and Weights	Rank of Response									
	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th
Stability, percent of recurrence in retest	.60	.46	.42	.34	.32	.30	.25	.20	.15	.11
Weighting score based on the stability	6	5	4	3	3	3	3	2	2	1

This suggests that the average stability of a single response in continued association tasks is .32. This mean value represents the stability of an average response for an average person. The mean stability substantially increases when calculated on group basis. The increase becomes explicable by the observation that while a particular person may fail in retest to give the same response he gave in the first test, it frequently happens that other subjects will use the word as a response in the retest although they may not have given it in the first test. Thus, particularly the common responses substantially increase this stability on group basis.

As the Associative Group Analysis method draws inferences on groups rather than on individuals, the stability of responses on group basis requires particular attention. The group response lists representing response frequencies weighted by their individual rank places serve as the data base for such inferences. With focus on the shared responses of the group, responses given by only one person are disregarded as idiosyncratic. To assess the stability of group responses, split-half comparisons were made of a group of 100 subjects split randomly. Comparing the group response lists of the two groups of 50 subjects, an average stability of .61 was obtained. Interestingly, this stability increased gradually when split-half groups of larger sizes were compared ($N=100$, $N=200$). This phenomenon bears apparently on the cultural sharing phenomenon which has been described by several authors (Roberts, 1951; D'Andrade, 1959), but its implications go beyond our present concern with stability.

In connection with the problem of stability of response lists and the average stability of particular responses, it should be pointed out that this stability is also affected by the stimulus words considered. Certain stimulus words are specific and produce steep response distributions focusing on a definite set of responses. Others are less definite and produce responses with great intragroup variations. This definiteness depends partially on the characteristics of the stimulus theme such as its concreteness and specificity; it also depends on the homogeneity of the group's experiences in respect to the stimulus.

These different variables cause considerable variations in the stability of responses. Thus, the average response stability value reported above is a rough estimate. When more precise data are needed, as in the case of the evaluation of changes, learning and training effects, it is desirable to obtain stability data on the relevant themes in separate split-half stability tests. The stability of specific responses as a function of the size of responses is discussed in the relation to the problem of statistical significance.

Although the Associative Group Analysis method is used to derive information on diverse categories of variables, the inferences are usually based on entire response distributions or clusters of responses rather than on single individual responses. Thus, although the measures are based on responses, the problem of validity can be examined more meaningfully in the context of the particular measures rather than single responses.

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